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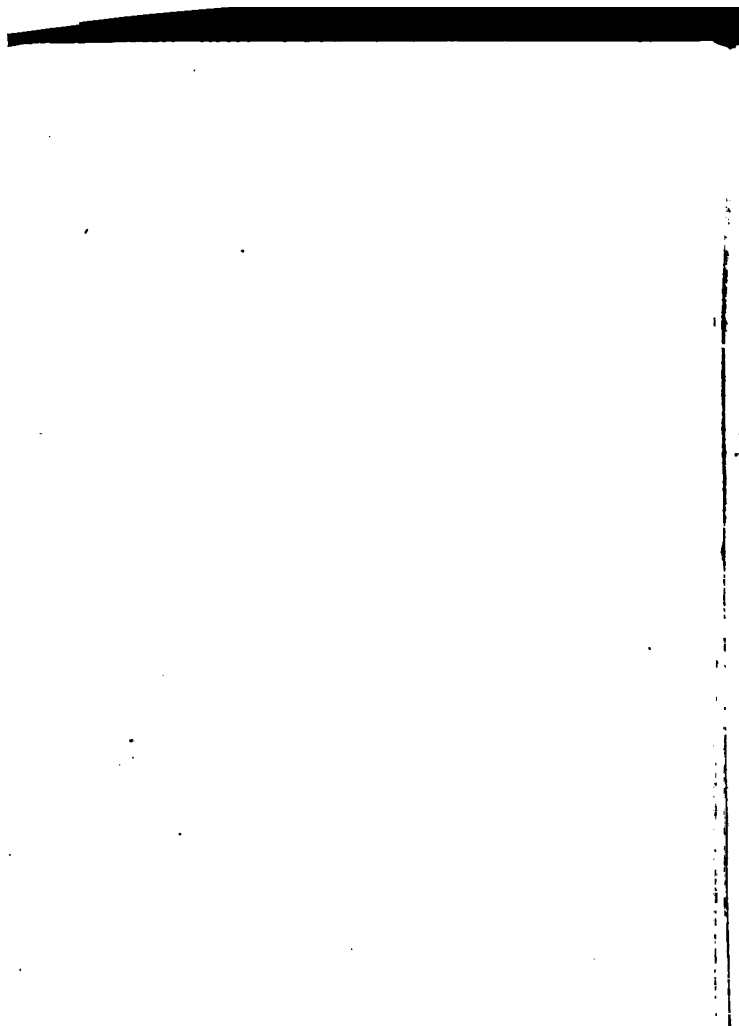
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A SHORT ANALYSIS  
OF  
NEW TESTAMENT HISTORY  
BEING  
A CONSECUTIVE HISTORY  
OF THE  
*Life of Christ,*  
AND  
ELUCIDATIONS OF THE EPISTLES, AND THE BOOK  
OF REVELATION.  
WITH QUESTIONS FOR SCHOOLS.

BY THE  
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"Christ our King," &c.*

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## PREFACE.



THESE pages are a *condensation* of New Testament *Facts*, comprising a *Harmony of the Gospel History*, and a simple elucidation of the Epistles, and the Book of Revelation. The work is intended as a companion to the Author's "SHORT ANALYSIS OF OLD TESTAMENT HISTORY."

Some difficulty has existed in adopting a chronological arrangement which should be most approved, since no two authors are found to agree. Some prefer one writer's system, and some another's. The chronological order of Greswell's *Harmony* has been widely accepted; but more recent research has found him to be sometimes questionable in his order of events: the Author, therefore, of this little volume has compared the systems of Michaelis (Bp. Marsh's Edition), 1823; Matthaei, 1826; Greswell, 1840; Robinson, 1846; Anger, 1851; Tischendorf, 1851; Stroud,

1853 ; and Bp. Ellicott's Lectures on the Life of Christ, 1865 ; and deduced from them, what he believes to be the order and connexion of the events of Gospel History according to our present knowledge.

For information touching the *MSS.*, the *criticism*, and the *interpretation*, of the New Testament, the University, and Divinity Student must still go to the Author's larger "*Analysis*."

*Chantilly.*

A SHORT

# Scripture History.

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## THE NEW TESTAMENT.

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### INTRODUCTION.

1. **New Testament.**—That portion of the Bible which contains the Life of our Lord Jesus Christ; and the rise of Christianity; and which explains to us the doctrines Christ taught for the Salvation of man, is called the NEW TESTAMENT.

2. The Life of Jesus Christ will be found in the *four Gospels*; the rise of Christianity in the *Acts of the Apostles*; and the explanation of Christ's doctrines in the remaining Books of the New Testament.

3. **Testament.**—The word *Testament* means:—1st a "Covenant" or agreement, (*Heb. viii. 8.*) between God and Man; 2ndly a "will" or "testament" in which Jesus Christ, the "testator," bequeaths to man certain gifts, and an inheritance eternal. (*Heb. ix. 15—17.*)

4. **Covenant.**—It is called the "*New Covenant*," the "Covenant of Grace;" because "if thou wilt

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1. What is contained in the New Testament? 2. How may its contents be divided? 3. What is the meaning of the word *Testament*? 4. What is the

"Believe in the Lord Jesus Christ," God covenants that "thou shalt be saved." (*Acts* xvi. 31.) :—and in order to distinguish it from the "Old" or Mosaic Covenant of the Law (*Heb.* viii. 8—10; *Gal.* iv. 24), the Covenant of Works, which was :—"This do, and thou shalt live" (*Luke* x. 28.); "the soul that sinneth it shall die." (*Ezek.* xviii. 4. 20.).

5. **Testament, New.**—It is called the *New Testament* to distinguish it from the *Old Testament* (*Heb.* ix. 15.), and this "New Testament" was sealed by the blood of Christ (*Matt.* xxvi. 28; *Mark* xiv. 24.); and certain men are appointed by God to be the "executors" of this "will" or testament,—to be "able Ministers of the New Testament" (*2 Cor.* iii. 6—18).—to carry out its intentions.

6. **Contents.**—In the New Testament there are *twenty seven* Books written by *eight* different persons, and in the Greek language. The writers were :—

ST. MATTHEW.	ST. PAUL.
<i>St. Mark.</i>	ST. PETER.
<i>St. Luke.</i>	ST. JAMES.
ST. JOHN.	ST. JUDE.

These were all Apostles, except *St. Mark*, and *St. Luke*.

7. **History.**—The Historical portion consists of :—

The <i>Gospel</i> of St. Matthew ...	<sup>Written about.</sup> A. D. 38 or 41.*
The <i>Gospel</i> of St. Mark .....	A. D. 63 or 70.
The <i>Gospel</i> of St. Luke.....	A. D. 53 — 63.†
The <i>Gospel</i> of St. John.....	A. D. 96 or 97.
The <i>Acts of the Apostles</i> .....	A. D. 63 or 64.

meaning of the word *Covenant*? 5. Why is it called the New Testament? How are its intentions to be carried out? 6. How many Books are there in the New Testament? By how many authors were they written? Were they all Apostles? 7. What does the

\* The Greek version of St. Matthew's Gospel, about A. D. 61.

† *Alford* says St. Luke's Gospel was written between A. D. 53—58.

8. **Epistles.**—The Epistles comprise the *fourteen Epistles* written by St. Paul, and the *seven Epistles* written by other Apostles.

9. **St. Paul's Epistles.**—The fourteen Epistles of St. Paul are :—

- Epistle to the Romans.*  
 I. *Epistle to the Corinthians.*  
 II. *Epistle to the Corinthians.*  
     *Epistle to the Galatians.*  
     *Epistle to the Ephesians.*  
     *Epistle to the Philippians.*  
     *Epistle to the Colossians.*  
 I. *Epistle to the Thessalonians.*  
 II. *Epistle to the Thessalonians.*  
     I. *Epistle to Timothy.*  
 II. *Epistle to Timothy.*  
     *Epistle to Titus.*  
     *Epistle to Philemon.*  
     *Epistle to the Hebrews.*

10. These are arranged in our Bibles according to the importance of the Churches, and the individuals, to whom they are addressed. The order according to the date at which they were written is as follows :—

	When written.
I. Epistle to the Thessalonians...	A. D. 52—54.
II. Epistle to the Thessalonians...	A. D. 53—54.
I. Epistle to the Corinthians .....	A. D. 57.
II. Epistle to the Corinthians .....	A. D. 57.
Epistle to the Galatians .....	A. D. 58.
Epistle to the Romans .....	A. D. 57—58.
Epistle to the Ephesians .....	A. D. 61—62.
Epistle to the Colossians .....	A. D. 61—62.
Epistle to Philemon .....	A. D. 61—62.
Epistle to the Philippians .....	A. D. 63.

Historical portion comprise? 8. How many Epistles are there? 9. What are the fourteen Epistles of St. Paul? 10. How are they arranged in our Bibles?



- When written.
- Epistle to the Hebrews .....A. D. 64—68.
- I. Epistle to Timothy .....A. D. 66—67.
- Epistle to Titus .....A. D. 66—67.
- II. Epistle to Timothy .....A. D. 68.
11. **Catholic Epistles.**—The Seven other Epistles are called *Catholic*, or “General” Epistles, because they are mostly addressed to Christians at large. They are :—

- When written.
- Epistle of St. James* .....A. D. 45—60.
- I, *Epistle of St. Peter* .....A. D. 63—67.
- II. *Epistle of St. Peter* .....A. D. 68.
- I. *Epistle of St. John* .....A. D. 81—94.
- II. *Epistle of St. John* .....A. D. 81—94.
- III. *Epistle of St. John* .....A. D. 81—94.
- Epistle of St. Jude* .....A. D. 81—94.\*

12. **Prophetic Book.**—Next, and last, follows the Prophetic Book, known as

*The Revelation of St. John.*

This was written about A. D. 95—96.

13. **Manuscripts.**—Copies of any one or more of these Books could only be obtained for fourteen hundred years after the Ascension of Christ, and before the invention of printing, A. D. 1441-5, by being written out with pen and ink, and were called *Manuscripts*. (MSS.)

14. **Earliest Manuscripts.**—By reason of this, copies of the New Testament were very scarce and very expensive. The earliest MS. copy that has survived to our day was written in Alexandria in the 4th or 5th century after Christ. The original Gospels, and Epistles, are lost.

What is their order according to their date? 11. What are the Catholic Epistles? when were they written? 12. What is the Prophetic Book? 13. What are the MSS. of the New Testament? 14. What is the earliest MS.?

\* Alford says before A. D. 68.

15. **English Testament.**—The first English printed translation of the New Testament appeared about A. D. 1526; and the one we now have was printed in A. D. 1611, in the reign of James I., and is known as the "*Authorized version*."

16. **Chapters, Verses.**—The division into *Chapters* was not made before A. D. 1240; and into *Verses* not before A. D. 1445; and in the English translation of the New Testament, not before A. D. 1557.

## The Gospels.

17. **Gospel.**—The word *Gospel* comes from the Saxon *God* (good), and *spel* (speech or tidings); which are similar to the Greek *eu, ev* (good), and *angelia*, (message or tidings); and denote "*glad tidings*,"—the "good tidings of great joy to all people." This is why the writers of the Gospels are called the *Evangelists*.

18. The word "*Gospel*" also means the whole doctrine of Salvation taught by Christ, and His Apostles.

19. **First Three Gospels.**—The three Gospels of *St. Matthew*, *St. Mark*, and *St. Luke*, are very much alike in their details, and give the history of our Lord's life and Ministry: particularly of the year He spent in Galilee.

20. **Fourth Gospel.**—The *Gospel of St. John* speaks mostly of the Divinity of Christ, and of what took place in Judæa. It supplies also much that was omitted from the other Gospels.

15. When was the first English Testament printed? 16. When were Chapters and Verses introduced? 17. Whence is the word Gospel derived? and Evangelist? 18. What is the meaning of Gospel? 19. What do the first three Gospels describe? 20. What does St. John's Gospel describe?.

21. **Chronological order.**—The events recorded in these four histories are not all related by each Evangelist, nor in the order in which they occurred. It is impossible, therefore, to describe them with any Chronological accuracy. We will consequently adopt the arrangement most approved.

### ST. MATTHEW, AND HIS GOSPEL.

22. **St. Matthew.**—St. Matthew, who was known as *Levi*, (*Mark* ii. 14; *Luke* v. 27—29.) before his conversion, was a Jew, the son of one Alphæus, and a collector of the custom duties, and passenger tolls at Capernaum, on the Sea of Galilee, for the Roman Government.

23. **Publicans.**—Such public officers were called "*Publicans*," and were of two classes. The chief Publicans, or general receivers, contracted to pay the government yearly a certain sum of money for the taxes of a district or province, and employed the tax-gatherers, the inferior publicans to collect this amount, and what more they could for their own profit.

24. **Publicans despised.**—This mark of subjection to a heathen government was very galling to the sensitiveness of the Jewish nation, the "Chosen people of God:" and as these inferior publicans were very merciless and inquisitorial, and often exacted more than was just (*Luke* iii. 13.), they were looked upon, especially if a Jew, as the very refuse of mankind, and with the most bitter hatred. (*Matt.* ix. 11; xviii. 17; *Mark* ii. 16; *Luke* v. 30.).

25. **St. Matthew called.**—St. Matthew was one

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21. Are the events in the Gospels written in chronological order? 22. Who was St. Matthew? 23. Who were the publicans? 24. What opinion did the Jews entertain of publicans? 25. How came St. Matthew to be an Apostle?

of these inferior publicans; and while engaged at the "receipt of custom" at Capernaum Jesus called him to be an Apostle. He immediately left all, and followed him. (*Matt.* ix. 9—13.).

26. **St. Matthew's Feast.**—St. Matthew gave a farewell Feast to his friends in honour of Jesus, who condescended to be present; and he continued a faithful attendant on his Divine Master, up to His Ascension.

27. St. Matthew was an eye-witness of our Lord's many wondrous works, and a hearer of His discourses; and he received the Holy Ghost on the day of Pentecost with the rest of the Apostles. Beyond this nothing more is said of him in Scripture. He is supposed to have travelled into Macedonia, Ethiopia, and in Asia.

28. **St. Matthew's Gospel.**—St. Matthew wrote his Gospel A. D. 38, or 41, about eight or eleven years after the Ascension of our Lord; and in the Hebrew language for the especial benefit of his countrymen, the Jews.

29. He explains no Jewish names, places, or customs, supposing them to be understood; and he refers particularly to the Hebrew Scriptures; and to convince the Jews that Jesus is the Christ, he traces His descent through David up to Abraham, showing Jesus to be Abraham's seed "in whom all the families of the earth shall be blessed."

30. **Greek Gospel.**—St. Matthew's Gospel is supposed to have been translated into Greek about A. D. 61, thirty-one years after our Lord's Ascension.

26. How did St. Matthew honour Jesus? 27. What else is known of St. Matthew? 28. When did St. Matthew write his Gospel? For whom did he write it? 29. Is this apparent? 30. When was St. Matthew's Gospel translated into Greek?

## ST. MARK, AND HIS GOSPEL.

31. **St. Mark.**—*St. Mark* was the "John whose surname was Mark," spoken of in the Acts. (*Acts* xii. 12. 25.), a son of one Mary, living in Jerusalem, in whose house the disciples used to meet, and a nephew or cousin of St. Barnabas. (*Col.* iv. 10.).

32. St. Mark accompanied St. Paul and St. Barnabas in their first Missionary journey as their assistant Minister, A. D. 44—45. (*Acts* xii. 25; xiii. 5. 13.); but he unceremoniously left them at Perga in Pamphylia, and returned to Jerusalem. (*ib.* xiii. 13; xv. 38.).

33. At the next Missionary journey St. Paul declined his companionship, which caused angry words between St. Paul and St. Barnabas, and St. Mark, therefore, accompanied his relative to Cyprus. (*ib.* 39. 40.).

34. St. Mark eventually became reconciled to St. Paul, and visited him when he was a prisoner in Rome. (*Col.* iv. 10; *Philem.* 24.); and on returning to Asia he stayed some time with St. Peter at Babylon, as his interpreter or secretary, who looked upon St. Mark as his "son" in the faith, calling him "Marcus my son," (1 *Pet.* v. 13.). When St. Paul was again a prisoner in Rome, he expressed a great desire for the company once more of St. Mark. (2 *Tim.* iv. 11.).

35. **Converted by St. Peter** (1 *Pet.* v. 13.).—St. Mark is thought to have derived from that Apostle the information given in his Gospel. He was not

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31. Who was St. Mark? 32. Was St. Mark acquainted with St. Paul? 33. What gave rise to angry words between St. Paul and St. Barnabas? 34. Was St. Mark reconciled to St. Paul? Was he acquainted with St. Peter? 35. Where did he get his information? Was he an eye-witness of what he describes?

himself an Apostle, nor an eye-witness of what he describes, although he is supposed to be "the young man" who was seized in the Garden of Gethsemane at the time of the Christ's betrayal, and escaped with the loss of his clothes. (*Mark*. xiv. 51, 52).

36. **His Gospel.**—Scripture tells us nothing more of St. Mark. He wrote his Gospel in Rome under the guidance of St. Peter: and after the martyrdom of this Apostle he is said to have visited Egypt, and established a Church at Alexandria, where he was its first Bishop, and died there in the eighth year of Nero's reign.

37. This Gospel was written in Greek between A. D. 63—70, above thirty-three years after our Lord's Ascension, and was prepared especially for Gentile converts. St. Mark seldom refers to the Old Testament Scriptures; and he alludes as little as possible to Jewish names and customs; and when he does so, he takes care to explain them. (See *Mark* i. 5; vii. 11; xv. 42.)

### ST. LUKE, AND HIS GOSPEL.

38. **St. Luke.**—St. Luke is said to have been a native of Antioch in Syria; and was not a Jew, nor an Apostle, nor an eye-witness of what he relates. (*Luke* i. 2). Yet he is thought to have been that one of the two disciples travelling to Emmaus with Jesus after his resurrection whose name is not mentioned, (*Luke* xxiv. 13. 18.); and the individual "whose praise is throughout all the Churches." (2 *Cor.* viii. 18).

39. **With St. Paul.**—St. Luke first became a companion of St. Paul at Troas (*Acts* xvi. 10); and

36. Where did he write his Gospel? When did he die? 37. When did he write his Gospel? and for whom? 38. Who was St. Luke? where was he born? 39. When did he become the companion of St. Paul? What is our authority?

accompanied the Apostle in many of his journeys, as we learn from the repeated use of "*we*" and "*us*" in the "*Acts of the Apostles*" describing those journeys, and which was written by St. Luke. (*Acts* xvi. 11; xx. 5, 6; xxi. 15, 17, 18. &c.)

40. St. Luke continued also with St. Paul while a prisoner in Cæsarea (*Acts* xxiv. 23), and journeyed with him to Rome. (xxvii. 1.—xxviii. 16; *Col.* iv. 14). He was with the Apostle again in his second imprisonment (2 *Tim.* iv. 11.). He practised as a Physician (*Col.* iv. 14.), and is also called *Lucas*, an abbreviation of *Lucanus*. (*Philem.* 24); but he is not the person named *Lucius*. (*Acts* xiii. 1).

41. **The Gospel.**—This Gospel was written at Philippi, about A.D. 53, or in Cæsarea A.D. 58—60;\* and in Greek. It was written for the information of one Theophilus, and for the use of the Gentile converts at large; and to guard them also against many erroneous histories of our Lord, which were then in circulation. (*Luke* i. 1—5.).

42. To encourage the Gentiles he traces the descent of Jesus Christ up to Adam (*Luke* iii. 23—38), proving Him to be the "seed of the woman which should bruise the Serpent's head." (*Gen.* iii. 15).

43. Much information he obtained probably from the Virgin Mary, and other independent sources. (*Luke* i. 2, 3); and in this he may have been assisted by St. Paul.

44. **Acts of the Apostles.**—Continuously with the Gospel, St. Luke also wrote the "*Acts of the Apostles*," (*Acts* i. 1.). Nothing more is known of St. Luke in Scripture; and tradition adds nothing to be relied on.

40. Was St. Luke in Rome? What was his worldly calling? What, his name? 41. When was his Gospel written? 42. How does St. Luke encourage the Gentiles? 43. Whence did he get his information? 44. What other Book did he write?

\* Some say at Rome, or elsewhere about A. D. 68—84.

## ST. JOHN, AND HIS GOSPEL.

45. **St. John.**—*St. John* was an Evangelist, and an Apostle. He and his brother *St. James* were the two sons of *Zebedee* and *Salome*, one of the women who ministered unto the Lord. (*Matt* iv. 21; xxvii. 56; *Mark* xv. 40; xvi. 1; *Luke* viii. 3; xxiii. 55).

46. **St. John and St. James.**—They were fishermen living probably in *Bethsaida* (*Luke* v. 10); and by no means in indigent circumstances, having "hired servants" (*Mark* i. 20.); and *St John* we believe, was acquainted with *Caiaphas*, the High-Priest (*John* xviii. 15.), and had a house of his own. (*John* xix. 27.).

47. **His Call.**—While *St. James* and *St. John* were engaged in their fishing trade, *Jesus the Christ*, who had previously known them, called them to be His permanent disciples. (*Matt.* iv. 21; *Mark.* i. 19, 20). *St. John* was the youngest of all the Apostles; and it was the zeal and resolution of himself and *St. James*, which led *Jesus* to give them the name of *Boanerges*, "Sons of Thunder," (*Mark* iii. 17).

48. **Their boldness.**—These two brothers forbad the man to cast out devils in the name of *Jesus* because he was not of *Christ's* company. (*Luke* ix. 49); and they desired also to call down fire from heaven to punish the inhospitality of the Samaritans. (*ib.* 54).

49. **John's expectations.**—*St. John* was a faithful follower of his Lord, and so gained his Master's affection as to be called "the disciple whom *Jesus* loved." (*John* xiii. 23.). He had been a follower of *John the Baptist*, and was one of those to whom *Jesus* was pointed out as the "Lamb of

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45. Who was *St. John*? 46. Was he poor? 47. When was he called? 48. Shew the boldness of *James* and *John*. 49. How did *Jesus* regard him? What



God." (*John* i. 37—42.). Yet he expected a temporal Kingdom, and with his brother James solicited the highest position there next to the Christ. (*Matt.* xx. 21.).

50. **The Three elect.**—St. John with St. Peter, and St. James, alone of the disciples, witnessed the raising of Jairus's daughter (*Mark* v. 37; *Luke* viii. 51.), the Christ's Transfiguration. (*Matt.* xvii. 1.); and the agony in the Garden of Gethsemane. (*ib.* xxvi. 37.).

51. **With St. Peter.**—It was St. John, who with St. Peter, was commissioned to prepare the Last Supper, (*Luke* xxii. 8.); and at that Supper it was St. John who "leaned on Jesus' bosom," (*John* xiii. 23). and enquired who should betray Him. (*ib.* xiii. 23—25). It was he also, who, with St. Peter, followed the Saviour in his trial when all the other disciples had fled. (*John* xviii. 15—xix. 25.)

52. **At the Cross, and the Sepulchre.**—St. John was present at the Crucifixion; and there the holy Mary, the Mother of our Lord, was commended to his care. (*ib.* xix. 26, 27). He again after this sought the company of St. Peter; and was the first to be at the Sepulchre after the resurrection (*ib.* xx. 4.); and the first to recognise the risen Lord at the Sea of Galilee (*ib.* xxi. 7). And it was of him that Jesus is supposed to have there said "he should not die." (*ib.* 20—23).

53. **Continues with St. Peter.**—After the descent of the Holy Ghost on the day of Pentecost, St. John was one of the most active of the Apostles, and still clung to his ancient friend, St. Peter. They attended together the Temple worship; (*Acts* iii. 1.); and

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were his expectations? 50. Who were the elect three of the disciples? 51. What did St. John at the Last Supper? at our Lord's trial? 52. What did St. John at the Crucifixion? and after our Lord's resurrection? 53. What proofs have we that St. John kept the friend-

he was with St. Peter at the healing of the lame man at the gate called "Beautiful," (*ib.* 2—4); and with him also was imprisoned for preaching in the name of Jesus. (*ib.* iv. 1—22.).

54. **In Samaria, and Ephesus.**—St. John also travelled with St. Peter into Samaria to 'confirm' the disciples, who had been baptized by Philip the Evangelist (*Acts* viii. 5—26); and on his return to Jerusalem, he was esteemed as one of the "pillars of the Church." (*Gal.* ii. 9; *Acts* xv. 6). Thence he passed after a lapse of some years, and after St. Paul's death, to Ephesus.

55. **Churches of Asia.**—St. John seems to have taken great interest in the Churches of Asia (*Rev.* i. 11.); which may have brought upon him the displeasure of the Emperor Domitian, and caused him to be thrown into a cauldron of boiling oil, from which however he escaped unhurt.

56. **His banishment.**—The last thing we hear of St. John in Scripture is his banishment in the persecution of Domitian to the isle of Patmos in the Ægean Sea; and his receiving while there the "*Revelation*" which closes the New Testament record. (*Rev.* i. 9.). He afterwards returned to Ephesus. A. D. 97.

57. **His Epistles.**—While at Ephesus St. John was required to defend the doctrines of Christianity, as we perceive, in his three Epistles; and we learn that even his Apostolic authority was called in question. (3 *Eph.* 9, 10.).

58. **His death.**—It was on the accession of the Emperor Nerva, that he returned to Ephesus, A. D. 97; and there he died, a hundred years old in the

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ship of St. Peter? 54. What did St. John in Samaria? How was he esteemed in Jerusalem? 55. What were his sufferings in the persecution of Domitian? 56. What did he while in Patmos? 57. Why did he write his Epistles? When were they written? 58. Where, and

third year of the reign of Trajan, A. D. 100. He left behind him the *Gospel*, the *three Epistles*, and the Book of *Revelation*, all bearing his name.

59. **His Gospel.**—St. John is believed to have written his Gospel in Greek between A. D. 70—85; and to have put it forth at Ephesus about A. D. 97. He may therefore have seen the other Gospels, and approved them; and designed to supply what the other Evangelists had omitted; but there is no evidence of this.

60. **Its Design.**—He certainly aimed at refuting the erroneous doctrines which then prevailed, and strengthening Christians in the faith. (*John* xix. 35; xx. 31.) He described likewise the real nature and office of the Christ, maintained our Lord's divinity, and upheld likewise the personality of the Holy Ghost. He speaks chiefly of the events which took place in Judæa: and he was an eye-witness, and an ear-witness of what he relates.

We must now relate the *Life* and *Ministry* of our Lord and Saviour JESUS CHRIST, as may be gathered from the four Gospels.

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when did he die? 59. When was St. John's Gospel written? and where? What was its design? 60. What does he describe?

THE LIFE AND MINISTRY  
OF  
JESUS CHRIST.

*From the Birth of John the Baptist to our  
Lord's First Passover.*

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AUGUSTUS, Emperor; Herod, King of Judæa;  
SATURNIUS, President of Syria. A. C. 5.

*Luke i. 1—4; John i. 1—14.*

61. **Preface.**—There were many incorrect Histories of the Life of our Lord Jesus Christ in the time of St. Luke; and in order that his friend Theophilus, and Christians in general “might know the certainty of those things wherein they had been instructed,” he wrote his Gospel: for a similar reason, we may suppose, were the other Gospels written.

62. **Christ's Divinity.**—Before our Lord came on the earth and was made Man, St. John tells us He “was with God, and was God:” and that “all things were made by Him.” He calls the Christ, “the WORD;” and adds, that “the WORD was “made flesh, and dwelt among us.”

63. **Christ.**—The name “Christ” means the “Anointed One,” and is the same as the Hebrew word, *Messias*, or *Messiah*. (*John i. 41: iv. 25, 26.*) The Jews had been long waiting for the *Messiah*

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61. What reason does St. Luke give us for the appearance of his Gospel? 62. Was the Christ, God? 63. What is the meaning of the word Christ?

and expected Him in the line of Abraham and David.

*Matt. i. 1—17; Luke iii. 23—38.*

64. **Genealogy of the Christ.**—To satisfy the expectation of the Jews, St. Matthew begins his Gospel by proving the Christ to have descended from Abraham; and that in Him is fulfilled the promise God made to Abraham:—"In thy seed shall all the nations of the earth be blessed." (*Gen. xii. 3; xviii. 18; xxii; xxvi. 4.*)

65. **From David.**—St. Matthew also proves that the Christ descended from *David*, and came to fulfil the prophecy made to David:—"Thy throne shall be established for ever." (2 *Sam. vii. 13. 16; Ps. lxxxix. 36, 37. Luke i. 32.*)

66. **From Adam.**—St. Luke having written his Gospel for those who are not Jews, proves that the Christ descended from *Adam*, and that in Him is fulfilled God's promise of a Redeemer, when He said to the Serpent:—"It (*the seed of the woman*) shall bruise thy head, and thou shalt bruise his heel." (*Gen. iii. 15; Gal. iv. 4.*)

*Luke i. 5—25.*

67. **John, the Forerunner.**—Malachi the prophet had foretold that God would send His Messenger to prepare the way of the Lord. (*Mal. iii. 1.*)—"Behold I will send you *Elijah*, the prophet, before the coming of the great and dreadful day of the Lord." (iv. 5). And the Christ Himself said, that "*John the Baptist* is *Elias (Elijah)* which was for to come." (*Matt. xi. 14; xvii. 12.*)

64. What does St. Matthew prove respecting our Lord's descent? 65. Did the Christ also descend from David? 66. What fulfilment of prophecy does St. Luke explain? 67. What does Malachi prophesy about *Elijah*, and a Forerunner?

68. **Gabriel and Zacharias.**—The archangel, *Gabriel*, in fulfilment of this prophecy, appeared to *Zacharias*, the priest, in the days of Herod, while officiating at the Altar of Incense in the Temple, and announced to him that his wife *Elizabeth*, much to his surprise, should have a son, and that his name was to be *John*; and he should be filled with the Holy Ghost, and “must take no wine nor strong drink.”

69. **Zacharias dumb.**—The archangel also affirmed of John, that “many of the children of Israel should he turn to the Lord;” and that “he should go before Him in the spirit and power of *Elias*.” Zacharias alarmed at the apparition could not believe the announcement, and was therefore struck dumb “until the day that these things should be performed.” His absence caused some fear among the people; and on his return, he was obliged to explain by signs what had transpired. Then, when his duties were completed, he returned home, and awaited the issue.

*Luke i. 26—28.*

70. **Gabriel, and the Virgin Mary.**—Six months later, the archangel appeared to Mary the espoused wife of Joseph of Nazareth, both of them of the house of David, and announced to her that she, by the power of the Holy Ghost, should bring forth a Son, and should call his name JESUS.

71. The archangel also informed her:—“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his

68. What announcement was made to Zacharias?  
69. What did the Archangel say of John? and what befel Zacharias? 70. To whom did the Archangel next appear? 71. What did he say respecting the

"Kingdom there shall be no end." He said also :—"the Holy Thing which shall be born of thee shall be called the *Son of God*." (*Isai.* ix. 7.; xvi. 5; *Jer.* xxiii. 5; *Dan.* ii. 44; vii. 14).

72. **Heir of David.**—Prophecy also confirms this, for :—"Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was." (*John* vii. 42.). Again :—"I have sworn unto David My Servant; thy seed will I establish for ever, and build up thy throne to all generations." (*Psa.* lxxxix. 3, 4. See also *Isai.* xi. 1; *Acts* xiii. 23.)

*Luke* i. 39—56.

73. **Mary and Elizabeth.**—The *Virgin Mary*, learning that her relative *Elizabeth* had also been visited by the archangel Gabriel, full of confidence and faith took a journey to the house of Zacharias at Hebron to offer her congratulations. Elizabeth on hearing her salutation became deeply moved, and was filled with the Holy Ghost; rejoicing also that "the Mother of her Lord should come to her."

74. **Mary's Hymn.**—After the interchange of congratulations and blessings, the holy Virgin poured forth that song of thanksgiving, beginning :—"My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour."

*Matt.* i. 18—24.

75. **Joseph's Conduct.**—*Joseph* was ignorant of the mysterious visitation affecting Mary, his betrothed wife : and on her return to Nazareth after three months' absence, discovering the circumstances,

son to be born? 72. What Scripture proof have we that the Christ was the heir of David? 73. How were Mary and Elizabeth affected by these announcements? 74. What was her hymn of thanksgiving? 75. What was the effect on Joseph? What is the meaning of

thought of putting her away; but in a dream he was informed by an Angel:—"that which is conceived in her is of the Holy Ghost; she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins:" fear not therefore "to take unto thee Mary thy wife."

76. **Emmanuel.**—Here is the fulfilment of Isaiah's prophecy:—"Behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL, which being interpreted is "God with us." (*Isai. vii. 14.*) Jesus, the Christ, the Son of God, is "with us"—our Emmanuel. *Joseph*, now waking from his dream, was content, and reconciled.

*Luke i. 57—80.*

77. **John's Birth.**—*Elizabeth* in due time now gave birth to her son, and on the eighth day at his circumcision she gave him the name of *John*. Her relatives objecting, an appeal was made to *Zacharias*, who took a writing tablet and wrote,— "his name is *John*." Immediately his speech was restored, and "he praised God."

78. It was now that *Zacharias* gave forth that inspired hymn of thanksgiving, beginning:—"Blessed be the Lord God of Israel, for he hath visited and redeemed His people," &c. "to give knowledge of salvation unto them by the remission of their sins."

79. **John's growth.**—*John* now "grew in stature" and waxed strong in spirit," and "was in the deserts," or hill country, near the Black Sea, till he was 30 years of age, the time appointed by the Mosaic Law to enter into the public ministry; and

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*Jesus?* 76. What is the meaning of *Emmanuel*? Was *Joseph* satisfied? 77. What occurred at the circumcision of *John*? 78. What is the hymn of *Zacharias*? 79. What



when he would shew himself unto Israel. (*Numb.* iv. 3. *Luke* iii. 23.).

*Matt.* i. 25; *Luke* ii. 1—20.—B. C. 4.

80. **Birth of the Christ.**—*Cæsar Augustus*, finding his dominions enjoying universal peace, now commanded a general census, and a taxing of his Empire to be made. *Joseph* and *Mary* therefore proceeded from Nazareth to *Bethlehem* in Judæa, the city of David, because they were of the house and lineage of David. While here Mary was “delivered of her first-born son, whom she wrapped in swaddling clothes, and laid in a manger; because there was no room for them in the Inn.”

81. **The Saviour.**—The Angel of the Lord now appeared to certain shepherds in the neighbourhood in the quiet of midnight but with brilliant glory, and proclaimed to them:—“I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a SAVIOUR, which is CHRIST THE LORD,” The shepherds were at first “sore afraid,” but soon heard the heavenly host break forth “Glory to God in the Highest, and on earth peace, good will towards men.” They hastened now to Bethlehem, related what they had seen and heard; and after greeting the holy Child, returned home glorifying and praising God.

82. **The Date.**—Thus was born JESUS, the CHRIST, the SON OF GOD, in Bethlehem of Judæa. A. M. 4,000. B. C. 4, (of the *Vulgar Æra*); in the 36th year of the reign of Herod the Great, and 40th of Augustus, Emperor of Rome.

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is said of the youth of John? 80. Where was the Christ born? 81. What was the announcement to the Shepherds? 82. What was the date of Christ's birth?

83. **Prophecy.**—And thus was fulfilled the prophecy of Daniel as to the *time* (*Dan. ix. 24—27*); of Micah as to the *place*, (*Mic. v. 2*); and of Isaiah as to the *Person*. (*Isai. vii. 14*). See also, *Haggai ii. 6, 7*; *Mal. iii. 1*; *Gen. xlix. 10*; *Isai. xi. 1*; *Jer. xxiii. 5*.

*Luke ii. 21.*

84. **The Circumcision.**—According to the custom of the Jews, and the requirements of the Law, (*Gal. iv. 4*.) on the eighth day the holy Child was circumcised, and was then called JESUS, as the Angel of the Lord had commanded. *Jesus* is the Greek form of *Joshua*, “God, the Saviour.”—*Jah*, God, *Hoshea*, (or *Oshea*.) the Saviour; thence *Fehoshua*, *Foshua*, *Feshua*, *Jesus*. (See *Numb. xiii. 16*.)

*Luke ii. 22—40.*

85. **The Presentation.**—The days of *Mary's Purification* arriving, the Holy Virgin proceeded to Jerusalem to the Temple with the required sacrifice—“a pair of turtle doves, or two young pigeons,” for a burnt offering and a sin offering. (*Lev. xii. 8*); and there also presented Jesus to the Lord. (*Exod. xiii. 2*; *Numb. xviii. 15, 16*.)

86. **Simeon.**—Under Divine inspiration the aged Simeon then in the Temple, and who was not to taste of death until he had seen the Lord's ‘Christ,’ took the young Child in his arms and blessed Him; and in a triumphal song of thanksgiving declared *Jesus* to be the “Salvation” of God, the “Light of the Gentiles,” and the “Glory of Israel,”—the

83. What prophecies were fulfilled? 84. What occurred at the Christ's circumcision? What is the derivation of the name Jesus? 85. What occurred at the Presentation of the Christ? 86. How did the aged Simeon receive the Christ?

fulfilment of promise, and of prophecy ; and he expressed his readiness now to die :—" Lord, now lettest thou, thy servant depart in peace "... " for mine eyes have seen thy Salvation." &c. &c.

87. **Anna.**—The widowed *Anna*, a prophetess of great age ; who "served God with fastings and "prayers night and day," entering the Temple, also recognised the holy Child, and "gave thanks unto "the Lord," and "spake of Him to all that looked "for Redemption in Jerusalem."

88. **Return to Nazareth.**—The Holy Family, when all was accomplished, prepared to return to Nazareth and probably by way of Bethlehem, where they may have rested ; and when in Galilee, we read that the Child grew, and waxed strong in spirit, "filled with wisdom, and the grace of "God was upon Him."

*Matt. ii. 1—23.*

89. **The Wise Men.**—When at Bethlehem certain "Wise Men" (Magi) came from the East, from Persia or Arabia, directed by a star, or some unusual light, and enquired at Jerusalem, "where "is He that is born *King of the Jews* ? for we have "seen His Star in the East, and are come to "worship Him." By command of Herod, the chief Priests and Scribes consulted the prophecies ; and then declared "in *Bethlehem* of *Judæa*." (*Micah* v. 2.)

90. **Herod's Instructions.**—Herod after making every inquiry of the Wise Men, "gave them the "necessary information," and desired them to tell him the result of their search on their return, that he might also pay his homage. They proceeded,

87. How did the widowed Anna ? 88. Whither did the Holy Family proceed ? and how did the Holy Child progress ? 89. What was the visit of the Wise Men ? 90. What were Herod's instructions to the

the Star again guiding them, and it "stood over "where the young Child was...and when they were "come into the house, they fell down, and worshipped Him."

91 **Their gifts.**—They presented unto the Holy Child the gifts they had brought "*Gold*," "*Frankincense*," and "*Myrrh*." The "Wise Men" then returned home; and by the direction of a dream took a different route to avoid an interview with the wicked and crafty Herod.

92. **In Egypt.**—*Joseph* in a dream was now commanded by the Angel of the Lord "to take the "young Child, and His Mother, and to flee into "*Egypt*...for Herod will seek the young Child to "destroy Him." Here they remained a few days until the death of Herod; thus fulfilling the prophecy:—" *Out of Egypt* have I called My Son." (*Hosea* xi. 1.).

93. **Murder of the Innocents.**—Herod, disappointed in the "Wise Men," feared for his throne: and "sent forth and slew all the children that were in "Bethlehem, and its neighbourhood, of two years "old and under,"—hoping thus to destroy the heir of David, the Infant Jesus.

94. **Herod's death.**—This cruelty was quickly revenged by the hands of God; for Herod shortly after died of a most painful disease at Jericho, B. C. 3—4. *Joseph* was now directed by the Angel of the Lord in a dream to return with the Child and his Mother into the land of Israel.

95. **Archelaus.**—*Joseph* finding that Herod had been succeeded in Judæa by his son, *Archelaus*, "was afraid to go thither;" by direction of God,

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Wise Men? Were they successful in their search? 91. What were their gifts? 92. Whither did the Holy Family flee? 93. What cruelty did Herod inflict on Bethlehem? 94. When did Herod the Great die? 95. To what place did the Holy Family return?

therefore, he retired to Nazareth in Galilee; whence was fulfilled the prophecy:—"He shall be called a *Nazarene*"\* (*Judg.* xiii. 5; See *1 Sam.* i. 11.).

96. **Herod's Sons.**—Herod the Great left three Sons, amongst whom he divided his dominions. (1) To *Archelaus*, he gave Judea, Samaria and Idumæa; (2) to *Herod Antipas*, Galilee, and Peræa, (3) to *Herod Philip*, Trachonitis, and Ituræa.

*Varus*, President of Syria: *Sabinus*, Procurator of Judea, B. C. 3.  
*Quirinus*, President of Syria, A. D. 5: *Coponius*, Procurator of Judea, A. D. 6.  
*Archelaus* banished, and his dominions under the Roman Governor, A. D. 7.

*Luke* ii. 41—52.—A. D. 9.

97. **Christ's Youth.**—Nothing is recorded of Jesus since His presentation until He arrives at 12 *years of age*, when he accompanies His parents to Jerusalem in their visit to the Passover. On their return to Galilee the holy Youth, unknown to them, stayed behind in Jerusalem. They, at their first halting place, discovering His absence, and not finding Him among their kinsfolk and acquaintance, after three days search, found Him, much to their astonishment, in the Temple precincts with the doctors, hearing them, and asking them questions.

98. **Christ's reply.**—When reproached by His parents, Jesus answered them:—"How is it that ye sought me? Wist ye not that I must be about My Father's business?"—thus developing His consciousness of His Divine descent and mission. He then returned with them to Nazareth, and was subject to them; and He "increased in wisdom and stature, and in favour with God and man;" and pursued probably the lowly calling of his foster-father, the Carpenter (*Mark* vi. 3.). This is all

96. To whom did Herod the Great leave his dominions? Who were the sons? 97. What occurred to Jesus at twelve years of age? 98. What was

\* Some critics think this refers to the "*Bruch*,"—in Hebrew, *Netsar*,—of *Isaiah* (xl. 1.); or simply indicative of the contempt with which the Christ should be treated (*John* i. 46.). Jesus was under no *Nazarite* vow.

that is stated in Scripture of the early years of Jesus, the Christ.

*Marcus Ambivius*, Proc. A. D. 10: *Annus Rufus*, Proc. A. D. 12.

*Tiberius*, Emp.: *Valerius Gratus*, Proc. A. D. 14.

*Piso*, Pres. of Syria, A. D. 18: *Saturninus*, Pres. A. D. 19.

*Flaccus*, Pres. of Syria, A. D. 22: *Pontius Pilate*, Proc. of Judæa, A. D. 26.

*Matt.* iii. 1—12; *Mark* i. 1—8; *Luke* iii. 1—20.

99. **John the Forerunner.**—*John*, arriving at 30 years of age, now began his Ministry in the wilderness of Judæa in fulfilment of prophecy, as “the voice of one crying in the wilderness, prepare “ye the way of the Lord and make His paths “straight.” (*Isai.* xl. 3; *Mal.* iii. 1.). His raiment, like that of the ancient prophets, was of camel’s hair with a leathern girdle about his loins; his food was locusts, and wild honey; and as a Nazarete he drank “no wine nor strong drink,” and remained unshaven.

100. **The Baptist.**—He preached the Baptism of repentance for the remission of sins; saying “Repent ye, for the Kingdom of Heaven is at hand.” Brought up in the home of a Priest he was doubtlessly well versed in the Scriptures, and being “full “of the Holy Ghost he spoke with authority. Multitudes from Judæa, and Jerusalem, and around Jordan came to him, confessing their sins; and they were all baptized in the river Jordan. Baptism was his great requirement. Hence his name of *John, the Baptist*. But he baptized only with water; the Christ would “baptize with the Holy Ghost.”

101. **The Rulers.**—The Roman Emperor was now *Tiberius*, and in the 15th year of his reign: *Pontius Pilate* was Governor of Judæa: *Annas* was the permanent High-Priest appointed by the Jewish

Christ’s reply to His parents? 99. When did John commence his Ministry? 100. Why was he called *John the Baptist*? What was his text? 101. Who were the ruling powers at this time?

authorities, and *Caiaphas* was the annual High-Priest nominated by the Roman Government.

*Matt.* iii. 13—17; *Mark* i. 9—11; *Luke* iii. 21, 22.

102. **Christ goes to John.**—Jesus, six months later, having reached 30 years of age, came from Nazareth to John to be also baptized; but John, conscious of his own inferiority, objected, saying, “I have need to be baptized of thee, and comest thou to me?” Jesus replied;—“Suffer it to be so now; for thus it becometh us to fulfil all righteousness.”

103. **Christ's Baptism.**—John then baptized our Lord, “and he saw the Spirit of God descending like a dove, and lighting upon Him; and lo! a voice from heaven saying:—“Thou art My beloved Son in whom I am well pleased.” From this hour begins the Ministry of the Christ. Of His previous life nothing more is recorded than what we have already narrated.

*Matt.* iv. 1—11; *Mark* i. 12, 13; *Luke* iv. 1—13.

104. **The Temptation.**—From His baptism our Lord was led by the Spirit into the wilderness to prove His mastery over the Evil One. Full of intense thought of what He had come on earth to do, Jesus had fasted forty days and forty nights eating nothing; and it was when “an hungered” that the Devil made his first assault upon Him.

105. **The First Temptation.**—Taking advantage of His bodily craving the Devil began with:—“If thou be the Son of God, command that these stones be made bread.” Jesus, not to be entrapped as was the first Adam, showed the Tempter in whom it was He trusted for life and breath and all things, and answered from God's Book:—“*It is written,*

102. How did John receive Jesus? 103. What occurred at Christ's Baptism? 104. What happened to Him in the wilderness? 105. What was our Lord's

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Deut.* viii. 3.).

106. **The Second Temptation.**—The Devil thus frustrated, now led the Christ to the Temple pinnacle in the holy city, and tempting Him with spiritual pride, said :—"If thou be the Son of God cast thyself down:" and then, in imitation of Jesus, added—"for *it is written*, He shall give His angels charge over thee, to keep thee (*in all thy ways*," the Devil omitted) "and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (*Ps.* xci. 12.). Jesus answered :—"It is written again, Thou shalt not tempt the Lord, thy God." (*Deut.* vi. 16.).

107. **The Third Temptation.**—Though twice foiled, the Devil tried once more. On a mountain top he showed Jesus all the Kingdoms of the World and the glory of them; and to tempt His ambition, said :—"All these things will I give thee, and the glory of them, if thou wilt fall down and worship me!" Jesus answered, "Get thee behind me, Satan! for *it is written*, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (*Deut.* vi. 13; *x.* 20.).

108. **The Devil defeated.**—Finding the Christ firm and unassailable, the Devil, for the present, left Him; but God the Father manifested His approval by sending Angels down from heaven to minister unto the conquering Lord.

*John* i. 15—51.

109. **John Questioned.**—The Jewish priesthood, astonished at John's proceedings, and at his success,

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first temptation? 106. What was our Lord's *second temptation*? 107. What, His *third*? 108. What at last resulted? 109. What questions were put to John by the Jewish priesthood?



sent to enquire of him whether he were the "*Elias*" who was to precede the Messiah (*Mal.* iv. 5); or "*that Prophet*," spoken of by Moses, (*Deut.* xviii. 15. 18); or "*the Christ*," that was to come. To all this he answered, "*No!*" But, "I am the voice of "one crying in the wilderness, make straight the "way of the Lord." (*Isai.* xl. 3).

110. **The Lamb of God.**—Seeing the next day Jesus passing by, John exclaimed:—"Behold the *Lamb of God* which taketh away the sin of the world;"—the true *Lamb* or *Sacrifice* appointed by God for the sins of men. The *daily* sacrifices in the Tabernacle, and in the Temple, (*Exod.* xxix. 38, 39), and the *Paschal Lamb*, were only types and representatives (*Exod.* xii. 4, 5.), of the "Christ our "*Passover* sacrificed for us." (*1 Cor.* v. 7).

111. **The Passover.**—The *Passover* was an annual Festival of the Jews in commemoration of their escape from destruction, and from Egyptian bondage, when the destroying Angel slew all the first-born of Egypt, but *passed-over* the houses of the Hebrews, who by command of God had sprinkled their door-posts with the blood of the slain Lamb; "and when I see the blood I will *pass over* you, "and the plague shall not be upon you to destroy "you, when I smite the land of Egypt." The flesh of the Lamb also God required to be eaten:—and "Ye shall eat it in haste." (*Exod.* xii. 3—14.); and this was called the *Paschal Lamb*.

112. **The Paschal Lamb.**—Like the *Paschal Lamb* so was Jesus—without blemish, not a bone of Him was broken; by the shedding of His blood He was our great Deliverer from more than Egyptian bondage and from death—from the bondage of Sin and Satan. He was crucified in the same month,

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110. Who was the *Lamb of God*? 111. What was the "*Passover*" Sacrifice? 112. How may the Christ be compared to the *Paschal Lamb*?

on the same day, at the same time, in which the Israelites killed their *Paschal Lamb*. And He has commanded us to "eat His flesh" and "drink His blood," if we would inherit eternal life. (*John* vi. 53, 54; *Matt.* xxvi. 26, 28.).

113. **The Slain Lamb.**—Prophecy had intimated that Jesus should be "brought as a lamb to the slaughter." (*Isai.* liii. 7): and in the *Book of Revelation* "the *Lamb* as it had been slain" is represented as glorified in Heaven. (*Rev.* v. 6—13). John the Baptist a second time pointed out the "*Lamb of God*," when two of his disciples, struck by this appeal, followed Jesus, and stayed with Him time enough to be impressed with his mysterious sanctity.

114. **The First Disciples.**—St. John the Evangelist is supposed to have been one of these, and *Andrew* was the other; the latter hastened to fetch his brother *Simon*, saying, "We have found the *Messias*, "the *Christ*." On the arrival of Simon, Jesus exclaimed:—"Thou art Simon the son of Jona "thou shalt be called *Cephas* (a stone)." On the next day proceeding towards Galilee our Lord encountered *Philip*; and to him he said "Follow Me." Philip immediately went in search of his friend *Nathanael*.

115. **Nathanael** in reply to Philip's remark:—"we have found Him of whom Moses in the Law" (*Gen.* iii. 15; *xlix.* 10; *Deut.* xviii. 18.), and the "Prophets did write, Jesus of Nazareth, the Son of "Joseph:" (*Isai.* iv. 2; vii. 14; ix. 6; liii. 2; *Mic.* v. 2; *Zech.* vi. 12; ix. 9);—answered; "can there "any good thing come out of Nazareth?" and on approaching Jesus, the Lord observed, "Behold an

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113. What is said of the *Slain Lamb* in connection with the Christ? 114. Who were our Lord's first disciples? 115. What are the circumstances of Nathanael's first introduction to our Lord?

"Israelite indeed in whom is no guile." Nathanael, astonished that Jesus should have known him; and hearing that Christ had noticed him before Philip had called him, replied:—"Rabbi! Thou art the Son of God. Thou art the King of Israel." Jesus then admitted him among his disciples.

116. **Messiah, and Christ**—are two words, the first Hebrew, or Syriac, and the other Greek, both meaning "*the Anointed One*," and both therefore require "*the*" before them. The Law demanded that whatever, or whoever, was consecrated, that is, set apart for any sacred use or office, should be *anointed with oil*,—whether "pillars," vessels for the Divine Services, Priests, High-Priests, Prophets, or Kings, (*Gen.* xxviii. 18; *Lev.* viii. 10, 11, 12; *Numb.* vii. 1.)—and especially when set apart by God, as in the case of the *Messiah*, the *Christ*, who was "anointed with the oil of gladness above His fellows"—by the unction of the Holy Spirit.

*John* ii. 1—11.

117. **Miracle at Cana.**—Jesus proceeded now into Galilee, and on reaching *Cana*, He was invited with His five new acquaintances to a Marriage Festival where the Virgin Mary was then a visitor. During the repast the wine failed; to which the attention of Jesus was instantly directed by His mother. He at once replied:—"Woman, what have I to do with thee? Mine hour is not yet come."

118. **Water changed to Wine.**—Jesus, however, commanded the servants, who had been instructed by the Mother to obey Him promptly, to fill with water to the brim the six water-pots that were there, and to draw out, and bear unto the governor of the feast. It was then discovered that the *Water*

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116. What is the meaning of *Messias*, and of *Christ*? When was the anointing practised? 117. What was our Lord's first Miracle? 118. How was the Miracle

*had become Wine.* This is the first of our Lord's Miracles ; and here is the *Marriage Rite* sanctified by the presence of the Christ.

*John ii. 13—22.*

119. **The Temple desecrated.**—From Cana Jesus passed on to Capernaum, and after a few days stay He returned to Jerusalem to keep the *first Passover* after His Baptism. Entering the Temple He found to His amazement within its precincts oxen, sheep, and doves, for sacrifices, the money-changers sitting for converting foreign coin into the required half-shekel, (i.e.  $3\frac{1}{2}d.$ ), buying and selling, and the very height of worldliness engaged in preparation of the Temple services as in a public market-place.

120. **The Purgation.**—The Christ quickly took a scourge of small cords, and with this simple weapon cleared the Temple of this profanity, overthrew the tables of the money-changers, and commanded them all :—"Make not my Father's House an "house of merchandise." Conscience-stricken the multitude instantly obeyed.

121. **The Sign.**—The rulers astonished at this proceeding, demanded of Jesus "*a Sign*" in explanation of His assumed authority. "Destroy "this Temple," He answered, meaning His body—"and in three days I will raise it up ;" but this was unintelligible to them. Jesus remained in Jerusalem during the Festival, and performed several wonderful works, which induced many to believe in Him.

*John ii. 23.—iii. 21.*

122. **Nicodemus.**—While in Jerusalem, a Pharisee, a ruler of the Jews, prompted by the wonder-

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accomplished? 119. What desecration did the Christ discover in the Temple? 120. How did He cleanse it? 121. What sign was demanded of Him? 122. Why

ful works, and the teaching of our Lord, came to Jesus by night, in order not to offend the scruples of his brethren, to know something of Him, and of His doctrines. "Rabbi" he said, "we know that thou art a Teacher come from God; for no man can do these miracles that Thou doest except God be with him."

123. **A New Birth.**—Jesus spoke at once, and plainly, of the first necessity of true religion, and of participating in the Kingdom He, and His Forerunner, had preached:—"Except a man be *born again* he cannot see the Kingdom of God." Nicodemus not comprehending this, the Christ said in explanation:—"Except a man be *born of water and of the Spirit* he cannot enter into the Kingdom of God." This also was beyond the understanding of the Jewish ruler.

124. **Son of Man lifted up.**—Jesus now passed on from the beginning of religious life to its conclusion—to the appointed means of man's Salvation:—"As Moses lifted up the serpent in the Wilderness even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish but have eternal life." With this allusion to His crucifixion, Jesus left Nicodemus to his thoughts.

*From our Lord's First Passover (in A. D. 28.),  
to His Second Passover.\**

*John iii. 22—36; iv. 1, 2.*

125. **Jesus baptizes.**—Leaving Nicodemus, and Jerusalem, our Lord proceeded to the neighbour-

did Nicodemus come to the Christ? 123. What was our Lord's reply to him? 124. How did Jesus allude to His crucifixion? 125. Did Jesus begin with baptizing?

\* Although we have adopted this division into *Passovers* to give some definite idea of the length of our Lord's Ministry, yet we must remark that there is much difference of opinion on the subject amongst the learned.

hood of the Jordan, and gathered a multitude of followers, whom He baptised through the agency of His disciples. This caused a discussion between John's disciples and the Jews, on the nature of baptismal "purification," and led them to appeal to John himself, then baptizing at Ænon, near Salim.

126. *John's opinion.* — They informed John of the astonishing success of Jesus; of His disciples far out-numbering those of John, for "all men came unto Him." John had had testimony of the Divine nature of Jesus when he baptized Him, and therefore now said:—"A man can receive nothing "except it be given him from Heaven," a truth all men should well remember.

127. *The Bridegroom, and the Bride.* — John then bore testimony to the advancing power of Jesus, speaking of Him figuratively as the *Bridegroom*, this great alliance as the *Bride*, the Church, and he himself as the Friend of the Bridegroom, "He "that hath the Bride, is the Bridegroom," and the Friend "rejoiceth greatly in His voice," adding:—"He must increase, but I must decrease."

*John iv. 4—12.*

128. *The Samaritan Woman.* — Entering Samaria, Jesus, while His disciples had gone to procure food, sat down to rest at the well of Sychar, when

126. What was John's opinion? 127. What figurative testimony did John bear to Christ? 128. What took place at the well of Sychar?

Some affirm that our Lord's Ministry extended to but *one year*, or a little more; and reckon one, or two Passovers. While others make it reach to *between three and four years*, and reckon four Passovers. And, strangely enough, these four Passovers are only referred to by *St. John*. Thus:—

1st. Passover. *John ii. 13*; soon after our Lord's Baptism.

2nd Passover. *John v. 1*. When at the Pool of Bethesda. (Some affirm that as this "*Fest*" is not declared to be a Passover, it must have been some other Festival.)

3rd Passover. *John vi. 4*; at the time of the miraculous feeding of the 5,000.

4th Passover. *John xi. 55*; at the time of our Lord's apprehension.

a Samaritan woman coming to fetch water, our Lord requested her to give Him to drink. Astonished that a Jew should ask a favour of a Samaritan — for religious hatred had prevented them having “any dealings” the one with the other — she hesitated.

129. **Living Water.** — Jesus then spoke to her of the “*living water*” He could give; and of which, he that drinks would “never thirst;” and which would be “a well of water” within him, “springing up into everlasting life.” The woman on her part now begged of Jesus some of this water, but He had been speaking of the Holy Spirit. He then, to awaken her consciousness, revealed to her the secrets of her immoral life.

130. **Worship.** — The woman ashamed, turned the conversation to the subject of the rival worship of the two countries: one maintaining *Mount Gerizim* to be the proper place, and the Jews holding *Jerusalem* to be the proper place where one ought to worship. Jesus answered her: — “Ye know not what ye worship: God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.” His worship is not confined to *Gerizim*, nor *Jerusalem*.

131. **Christ's Admission.** — The conversation of Jesus was so remarkable as to cause the woman's thoughts to run upon the expected Messiah: “I know” she said, “that Messiah cometh, when He will tell us all things.” “I that speak unto thee am He,” responded Jesus. The disciples now approached; and were astonished to see their Divine Master talking to a woman of Samaria.

132. **The Samaritans.** — The disciples were further surprised to learn that Jesus needed no meat.

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129. What did Jesus refer to by the *Living Water*?

130. What was the difference in the place of worship?

131. What admission did Jesus make to the woman of Samaria?

132. How did the Samaritans

"He had meat to eat," He said, "they knew not of;" which was to "do the Will of God, and finish His Work." The woman returned to Samaria, and begged the people to come and see the "Man" which told her all things that ever she did;" adding:—"Is not this the Christ?" The Samaritans flocked from the city to see, and hear, the Lord. Many believed, and persuaded Him to abide with them two days.

133. **Samaritan enmity.**—The enmity between the Jews and Samaritans arose from the Jews refusing the Samaritans' offers of assistance to rebuild the Temple after the return from the Babylonish Captivity (B. C. 536.), because of the intermixture of the Samaritans with the heathen colonists. The Samaritans consequently obstructed the progress of the Temple, and established a rival Temple and worship on Mount Gerizim; a proceeding which the Jews never could forgive.

*Matt.* iv. 12; xiv. 3—5; *Mark* i. 14; vi. 17—20;

*Luke* iii. 19, 20.

134. **John imprisoned.**—About this time, John the Baptist came across the path of *Herod Antipas*, the Tetrarch of Galilee and Peræa, who had divorced his rightful wife, the daughter of Aretas, king of Arabia, and married against all law, Herodias, his brother Herod-Philip's wife. John felt bound in conscience to condemn this disgraceful proceeding; when Herod, enraged at the preacher's boldness, and prompted perhaps by Herodias, threw John into prison, a dreary dungeon in the castle of Machærus, on the coast of the Dead-Sea.

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behave? 133. What occasioned the enmity between the Jews and the Samaritans? 134. What was the cause of John the Baptist's imprisonment?



*Matt.* iv. 12—17; *Mark* i. 14, 15; *Luke* iv. 14;

*John* iv. 43—54.

135. **Second Miracle.**—Jesus now left Samaria, and proceeded into Galilee. He visited once more Cana where He had changed water into wine; and while here, a nobleman,—some think he was *Chusa*, Herod's steward—whose son was sick at Capernaum, came to Him, beseeching Him to come and heal his son. Jesus seeing his great faith, said to him :—"Go thy way, thy son liveth."

136. **Nobleman's son cured.**—The nobleman, full of confidence, returned home, and was met by his servants, who informed him of his son's sudden recovery :—"Yesterday at the seventh hour," said they, "the fever left him." This was the very hour at which Jesus had pronounced him cured. The nobleman now "believed, and his whole house." Jesus continued in Galilee preaching, and healing diseases, but the circumstances are not related; and he returned to Jerusalem for the Feast.

*John* v. 1—9.

137. **The Second Passover.**—This *Feast* not being distinguished by any name, there is much doubt what Feast is implied. As however it is spoken of as "*the*" Feast, not *a* Feast, very many believe it to be the *Passover* Feast.\* For this therefore Jesus

135. What was the second Miracle Jesus did? 136. What was the effect on the nobleman? Whither did Jesus proceed? 137. Was this Feast the Second Pas-

\* There is great difficulty in determining the time of this Galilean visit. S. John, says our Lord, went *from Samaria* into Galilee; and, we may infer, avoided Nazareth (iv. 43, 44.); and in the next verse he speaks of His having been recently in Jerusalem at the Feast, (45.); and then of Jesus having come *out of Judaea* into Galilee (47, 54.). Hence it is that some Critics place the Feast (v. 1.), which is mentioned by S. John alone, between these two Galilean circuits. Some Theologians again place this Feast after the healing of the Nobleman's Son of Capernaum; others, with Greswell, after the "call" of S. Matthew; others, after the mission of the Twelve. We have thought it best to place it here. In addition to this comes the other difficulty, as to what this Feast was; whether the Feast of the *Passover*, or the Feast of *Purim* (Lots), or some other Feast. This is not yet determined. See Note p. 32.

had now come to Jerusalem. While here He healed the cripple at the pool of Bethesda, who had been for years very impotent, and had been fruitlessly waiting for the "moving of the waters," to avail himself of their healing virtues, but none would help him. And this mercy at the hands of Jesus was bestowed on him on the Sabbath-day.

*John v. 10—12.*

138. **The Sabbath.**—This cure upon the Sabbath and the command to the impotent man :—"Rise, "take up thy bed and walk," involving the carrying of a burden on the Sabbath day, provoked the anger of the Pharisees, who held these proceedings to be a breach of the Law. They demanded, therefore, of the man some explanation, and by whose authority he had thus dared to act.

*John v. 13—47.*

139. **Pharisaic Prejudice.**—The recovered cripple, not knowing who was his healing Friend, could not answer. But when in the Temple, Jesus met him ; and telling him :—"Behold, thou art made whole : "sin no more, lest a worse thing come unto thee," he went out, and told the Pharisees it was Jesus. Those punctilious men immediately called Jesus to account, because of His violation of the Sabbath ; and from jealousy of His power and popularity, they determined to bring about His death.

140. **Christ's Divinity.**—Jesus in His defence, announced God to be His Father ; He affirmed also, that He could do as His Father did ; and that all judgment was committed to Him as the

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over? What occurred at the Pool of Bethesda? 138.  
 Why did this cure provoke the Pharisees? 139. What  
 was the caution of Jesus to the healed cripple? 140.  
 What did Jesus reveal in His defence?

Son. He also said, the honour due to the Father was equally due to Him ; that the very dead would hear His voice, and be judged at the Resurrection ; and He appealed to the testimony of John the Baptist, to His own works, and commanded them to "Search the Scriptures" for they testified of Him, and Moses also wrote of Him. But Jesus seeing danger threatening from Pharisaic hatred immediately quitted Jerusalem.

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*From our Lord's Second Passover to His Third Passover.*

*Luke iv. 14—30.*

141. **Christ at Nazareth.**— Quitting Jerusalem, Jesus proceeded into Galilee, and went to Nazareth, where He had lived, and grown to manhood. As was His custom on the Sabbath-day, He entered the Synagogue ; and here He stood up to read : the passage He read was from *Isaiah* lxi. 1, 2. At the close, Jesus returned the Roll to the Minister, and sat down, and preached upon the text.

142. **His Exposition** so astonished His hearers that "they wondered at the gracious words which "proceeded out of His mouth." Jesus however, telling them that "this day is this Scripture fulfilled in your ears," their memories ran back to early times, and to the lowly condition among them of the gracious Preacher : prejudice and jealousy now got the mastery over them.

143. Jesus, seeing a change of expression, took the opportunity to warn them ; and spoke of others besides Jews in ancient days having been recipients of God's providential care and favour. The audience hearing this became suddenly enraged, drove Him

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141. What did Christ at Nazareth? 142. How was His teaching received? 143. How was their anger shown?

from the Synagogue, thrust Him out of the city, and would have precipitated Him headlong down a declivity, had not Jesus by an all-commanding look restrained them, and obtained safe passage through the midst of them.

*Mark i. 21—28 ; Luke iv. 31—37.*

**144. At Capernaum.**—The Christ now journeyed to Capernaum ; and on the Sabbath-day He entered the Synagogue and taught. Here a man with an "*Unclean Spirit*" with loud voice recognized in Jesus of Nazareth "the Holy One of God." The Christ immediately dispossessed him of the Evil Spirit, who, with convulsions, left him. Jesus in the confusion then quitted the Synagogue.

*Matt. viii. 14—17 ; Mark i. 29—34 ; Luke iv.*

*38—41.*

**145. St. Peter's Mother-in-law.**—Our Lord retired to the house of Peter ; and on arriving found his mother-in-law afflicted with fever. He immediately cured her. Many others possessed of devils, and with diseases, came to Him at sun-set, and were also now healed ; and the fame of Jesus was widely extended throughout Galilee.

*Matt. iv. 13—22 ; Mark i. 14—20 ; Luke v. 1—11.*

**146. At Gennesareth.**—Leaving Capernaum, for He had to "preach the Kingdom of God to other cities also," Jesus travelled in the neighbourhood ; preached in the Synagogues, and arrived at the Lake of Gennesareth. The crowd pressing on Him He entered the ship of Peter ; and thence taught the people. At the close, He desired Peter, who had been toiling all the night, and caught nothing, to let down his net for a draught.

**144.** What did Jesus at Capernaum? **145.** What blessing did Jesus confer on Peter's wife's Mother?

**146.** What did He at the Lake of Gennesareth?

147. **Draught of Fishes.**—Peter obeyed, and his net enclosed so great a number of fishes that it began to break. James and John, his partners, came to his assistance; and so vast was the “haul” that the ship threatened to sink. Peter, in his fright, fell on his knees, saying :—“Depart from me, for I am a sinful man, O Lord.”

148. **Fishers of Men.**—Jesus gently answered :—“Fear not ; from henceforth thou shalt catch men.” And to all He said :—“I will make you fishers of men.” It was at this time that He called Peter and Andrew ; and likewise James and John, the two sons of Zebedee, to attend upon Him as His chosen disciples. These four immediately “left all, and followed Him.” The Christ continued His preaching, and works of mercy, and returned to Capernaum.

*Matt. ix. 1—8 ; Mark ii. 1—12 ; Luke v. 17—26.*

149. **Paralytic Healed.**—Arrived in “His own city,” as Capernaum was called, crowds gathered around Him to hear His gracious words ; and while thus employed, a *Paralytic*, borne by four men, was let down from the house top in the front of Jesus, because no other access could be obtained ; and the healing mercy of our Lord was supplicated in his behalf.

150. **Forgives sins.**—Jesus seeing their great faith, and knowing the sufferer's more important need, said to the afflicted man :—“Son ! be of good cheer, *thy sins be forgiven thee.*” All were surprised, for this was not the mercy the paralytic had expected ; but the Scribes accused Jesus of blasphemy in presuming to forgive sins. The Lord

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147. What Miracle did Jesus here perform ? 148. What disciples were now called ? 149. How was the Paralytic presented before the Christ ? 150. What proof was given that the Son of Man could *forgive sins*

rebuked their censoriousness; and then to prove His power as the *Son of Man* "to forgive sins," a truth not demonstrable to the eye, He performed a wonder they all could see:—"Arise," said Jesus to the palsied man, "take up thy bed, and go unto thine house." He did so; and they all "glorified God."

*Matt.* ix. 9—17; *Mark* ii. 13—22; *Luke* v. 27—39.

151. **Matthew called.**—Passing onward, our Lord saw the tax collector Matthew, called elsewhere *Levi*, at the receipt of custom at the Port of Capernaum; and thinking him, from his character and peculiar connections, an acquisition to His service commanded him "Follow me." Struck immediately with the importance of the soul over the gains of the world, Matthew promptly "left all, rose up, and followed Him."

152. **Matthew's Feast.**—In honour of his divine Master, Matthew shortly after gave a farewell entertainment, to which he invited his friends, other "*publicans*"—which was the name assigned to public tax-gatherers—with *sinners*, that is the heathen, and those excommunicated by the Jews, to meet the Lord. This so shocked the Pharisees as to draw down their bitter censure; but to them, Jesus quickly replied:—"I am not come to call the righteous, but sinners to repentance."

153. **Fasting.**—This "eating, and drinking," and social intercourse, so different from the habits of the Lord's Forerunner, disturbed the consciences of John's disciples, who joined the Pharisees in questioning Jesus as to the duty of "*fasting*" in His followers. Our Lord answered in the figurative language of their own Master:—"When the Bride-

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on earth? 151. How was Matthew called? 152.  
 What Feast did Matthew give? What resulted? 153.  
 What question was put to the Christ about Fasting?

"groom shall be taken from them then shall they "fast." *Fasting* is the handmaid of trouble, and sorrow, and deep meditation, not a mere *ceremonial*.

*Mark* iii. 13—19; *Luke* vi. 12—16.

154. **The Twelve Disciples.**—The necessity had now arrived in the opinion of our Lord for the appointment of a select band of followers, whom He might train up and organise as helpers in the important work He had undertaken to do, and who, when He should leave the world, might propagate His doctrines, and build up His Church.

155. **Apostles.**—After a night upon the mountain top spent in prayer, Jesus chose these *Twelve* followers to be His friends, confidants, and constant companions, and He called them *Apostles* :—

<i>Simon Peter.</i>	<i>Thomas, (Didymus.)</i>
<i>Andrew, his brother.</i>	<i>Matthew, the Publican.</i>
<i>James</i> } sons of Zebedee.	<i>James, son of Alphæus,</i>
<i>John</i> }	<i>Jude, (or Lebbæus).</i>
<i>Philip.</i>	<i>Simon, Zelotes.</i>
<i>Bartholomew, (or</i>	<i>Judas Iscariot.</i>
<i>Nathanael).</i>	

156. The more noted of these were :—

*Simon Peter*, called also *Cephas*, the *Rock*, who wrote the two Epistles, bearing his name.

*James*, the son of Zebedee, killed by Herod.

*John*, his brother, who wrote the Gospel of St. John, the three Epistles bearing his name, and the Book of Revelation; and who, with his brother James, were called *Boanerges*, "Sons of Thunder."

*Matthew*, who wrote the Gospel bearing his name.

*James*, son of Alphæus, called *James the Less*, who

154. Why were the *Twelve Disciples* chosen? 155. What were the names of the Twelve elected disciples?

156. Who were the more noted of these? and on what

probably wrote the Epistle of St. James, and was Bishop of Jerusalem.

*Lebbeus*, called also *Thaddeus*, and *Judas*, or *Jude*, the brother of James the Less, who wrote the Epistle of St. Jude.

*Judas Iscariot*, the betrayer of the Christ.

*Matt.* iv. 25. v. vi. vii ; *Luke* vi. 17—49.

157. **Sermon on the Mount.**—For the instruction of these Twelve, and of the multitude surrounding Him, the Christ with the authority of a Lawgiver, and seated on the mountain slope, delivered that valuable and important summary of religious, moral, and social doctrines, known as the *Sermon on the Mount*.

*Matt.* viii. 1—4 ; *Mark* i. 40—45 ; *Luke* v. 12—16.

158. **Leper Cured.**—Then, on descending to the plain, our Lord was accosted by a *Leper*, whose disease, incurable by man, made him an outcast of society, and who now prayed Jesus he might be cleansed. The Christ, notwithstanding the prohibition of the Law, touched him to shew He was above the Law, and pleased with his faith, said :—“I will, be thou clean ;” and immediately his leprosy was cleansed.

159. **Religious Ordinances.**—But the ordinances of religion imposed by God were not to be neglected, the mercy did not dispose of the religious duty : Jesus therefore added :—“Go, and shew thyself to the Priest, and offer for thy cleansing according as Moses commanded” as a testimony of My power, and that I am “the Christ.” “But see thou tell no man.”

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account? 157. What was the Sermon on the Mount?  
158. How did Jesus cure the Leper? 159. What did He require with respect to religious ordinances?



*Matt.* viii. 5—13 ; *Luke* vii. 1—10.

160. **Centurion's petition.**—Jesus, moving on to Capernaum, was met by the messengers of a Roman Centurion who besought Him to heal his servant, then at the point of death. The Centurion had greatly befriended the Jews, and had helped them in the building of their synagogue ; and they therefore commended his cause to Jesus, the Christ.

161. **The Servant healed.**—The faith of this Roman was such that he believed the word alone of Jesus would suffice to accomplish the cure. His humility also was equal to his faith, for he felt unworthy to receive the Christ under his roof. Jesus marvelled, He had not witnessed "so great faith, no, not in Israel." Dismissing therefore the messengers, He healed the servant "in the self-same hour."

*Luke* vii. 11—17.

162. **Widow's Son.**—Leaving Capernaum, our Lord, accompanied by His disciples and an exulting throng, proceeded towards *Nain*. On reaching the city gate a funeral procession crossed His path :—"a dead man carried out, the only son of his mother, and she was a widow," the power of Jesus over the departed soul was now to be taught to the world.

163. **The Son raised.**—Moved with compassion, and turning to the breaking heart, the Lord uttered the brief, but soothing words, "Weep not." He then touched the bier, and commanded :—"Young man ! I say unto thee, Arise !" The soul instantly responded ; re-entered once more the body : the youth sat up, and spoke, and the Lord of Life

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160. What was the request of the Centurion ? 161. How was the Centurion's servant healed ? 162. What marvel took place at Nain ? 163. How was the Widow's son raised ?

delivered him to his mother, while fear fell on all, and they glorified God.

*Matt. xi. 2—19; Luke vii. 18—35.*

164. **John's Message.**—The wonderful works of Christ failed not to reach the ears of John the Baptist still languishing in prison; he therefore sent two of his disciples to inquire if Jesus was "He that should come, or look we for another?" Hoping probably to derive help and comfort from so renowned a personage, and from One whose way he had himself prepared.

165. **Christ's answer.**—"Go," said the Christ, to these messengers, and "show John those things which ye do hear and see,—the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." (*Isai. xxix. 18. &c. xxxv. 4—6; xlii. 7.*). This will be evidence, He felt, that would satisfy their Master, and with this He dismissed them.

166. **Character of John.**—Then of John, He spoke to the rest in these exalted terms,—“Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven,”—that is in Christ's Church,—“is greater than he:” adding;—and “this is Elias, which was for to come.” (*Mal. iii. 1; iv. 5.*)

*Luke vii. 37—50.*

167. **The Woman a Sinner.**—Jesus passed on, and now arrived, probably, at Magdala. Here, it may be, He dined at the house of Simon the Pharisee, when “a woman which was a sinner,” listening to

164. What was the message of John to the Christ?  
165. What was our Lord's answer? 166. What character does Jesus give of John the Baptist? 167.

His gracious words, was so overcome, that she wept over Him, washed His feet with her tears, wiped them with her hair, kissed them, and anointed them with costly ointment; and inwardly sought the forgiveness of her sins.

168. **Simon** shewed his surprise at Jesus accepting these attentions from so debased a character. The Christ instantly rebuked Simon for failing to do in common courtesy what this woman had done from her devotion; enforcing his reproof by the Parable of the *Two Debtors*. Then, turning to the woman, Jesus said to her:—"Thy sins be forgiven thee, thy faith hath saved thee: go in peace."

*Luke viii. 1-3.*

169. **Ministering Women.**—Jesus accompanied by the Apostles went through cities and villages preaching the good tidings of the Kingdom of God: and certain women, who had been healed of evil spirits and infirmities, from a sense of gratitude ministered unto Him. They were *Mary Magdalene* out of whom went seven devils, *Joanna* the wife of Chusa 'Herod's' steward, *Susanna*, and others.

*Matt. xiii. 1-53; Mark iv. 1-34; Luke viii. 4-18.*

170. **Parables.**—Extending His way to the shores of Gennesareth followed by His disciples, and an immense crowd, Jesus entered into a ship, and taught the multitude before Him in *Parables*; (*Isai. vi. 9*); that is by *similitudes*, and in figurative speech. He thought this style of teaching would be more impressive, and more explanatory of the character and growth of the Kingdom of Heaven.

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What occurred at the house of Simon the Pharisee? 168. How was Simon rebuked? What did Jesus do to the woman? 169. Who were the women who ministered to the Saviour? 170. Why did Jesus make use of Parables in His teaching?

171. **The Sower.**—This Parable would illustrate the nature of man's heart (the *ground*), in its reception of the preached word (the *seed*), scattered by the Preacher, (the *Sower*), and the interference of outward things,—of the wicked one, trials and persecutions, cares and riches, (*fowls of the air, scorching sun, and thorns*).

172. **The Tares.**—Here the Christian world (the *field*) comprises good and bad men (*wheat and tares*): and these will be separated at the Last Day, (the *harvest*), when the Angels (the *reapers*), will collect the bad (the *tares in bundles*) to burn them; and gather the good (the *wheat*), into the Kingdom of Heaven (the *barn*).

173. **The Grain of Mustard Seed** is the growth of the Kingdom of Heaven from small beginnings, from a single wish or desire (a *seed*), until it gradually arrives at full and perfect growth, (a *tree*).

174. **Leaven.**—This is to shew that the grace of God (*Leaven*) is capable of changing, and expanding the whole soul (the *lump*).

175. **Hid Treasure.**—By this figure, the Gospel is of inestimable worth (a *treasure*), scattered throughout the Scriptures (*hidden in a field*); and when a sinner is convinced of it (*found it*), he weighs it well in his heart (*hideth it*), and parts with all he has, his sins, his evil companions, and his worldliness (*sellet all that he hath*), so that he may procure eternal happiness, (*buy the Field, or treasure*.)

176. **Goodly Pearl.**—Here is implied that men will traverse sea and land for temporary gain (*pearls*); but the *Pearl of great price* is the Salvation of the Gospel.

177. **Gospel Net.**—This teaches that the Gospel

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171. What is the Parable of the Sower? 172. What is meant by the Parable of the Tares? 173. Of the Grain of Mustard Seed? 174. Of the Leaven? 175. Of the Hid Treasure? 176. Of the Goodly Pearl? 177. Of the Gospel Net?

preaching (the *net*) thrown over the world (*cast into the sea*) brings into the Church of Christ the good and bad (*of every kind*); but at the Last Day (*drawn to shore*) the separation will be made, and the good be taken into Heaven (*vessels*), and the bad thrown into hell fire (*cast away*).

178. **Seed growing secretly**:—is to denote the growth of Christianity in the heart quietly, steadily, and surely, without noise or outward display.

*Matt.* viii. 18—27; *Mark* iv. 35—41; *Luke* viii. 22—25.

179. **Wind and Sea obey**.—Being in the Ship, Jesus now commanded His disciples to cross to the other side of the Lake. It was not long, before our Lord, weary with fatigue, fell asleep. A storm then suddenly arose, which threatened destruction to the vessel and its living freight. Alarmed, they awoke their Divine Master, exclaiming,—“Lord! save us! we perish!” He immediately rebuked the wind and the sea, and there was a great calm; and then, turning to His terror-stricken companions, He said:—“Why are ye so fearful?” “Where is your faith?”

*Matt.* viii. 28—34; *Mark* v. 1—20; *Luke* viii. 26—39.

180. **Gadarene Demoniac**.—On arriving in the country of the Gadarenes, two men possessed with devils living among the tombs, came forth to meet the Lord. One of these, exceeding fierce, whom no man could tame, and divested of all clothing, threw himself at the feet of Jesus, exclaiming:—“What have I to do with Thee, Jesus, Thou Son of God Most High? I beseech Thee torment me not!”

178. Of the *Seed growing secretly*? 179. How was the storm on the Lake calmed? 180. What occurred in the country of the Gadarenes?

181. **Legion.**—The Christ, pitying the sufferings He witnessed, demanded of the man his name. "My name is *Legion*," was the answer, "for we are many;" and the Devils then besought the Lord not to expel them into "the deep," but to suffer them to go into a herd of swine there feeding. Jesus assented, and they did so; but the two thousand swine instantly rushed into the lake, and perished.

182. **The Requests.**—The Gadarenes, although astounded at the miraculous cure, and to see the man "sitting at the feet of Jesus, clothed, and in his right mind," were yet alarmed, and angry at the loss of their swine; and they requested Jesus, therefore, to quit the country. The Christ, to punish their worldliness, abandoned them, as they had desired.

183. But the recovered Gadarene earnestly requested that he might continue with his gracious Benefactor. Jesus, however, preferred that he should remain as an evidence of the Saviour's power and mercy. "Return to thine house," said the Lord, "and show how great things God hath done unto thee."

*Matt.* ix. 18—26; *Mark* v. 22—43; *Luke* viii. 40—56.

184. **Jairus.**—Jesus now returned with His disciples to Capernaum, and was met by a vast multitude, among which was *Jairus*, a ruler of the Synagogue. He implored our Lord to come and heal his daughter, then at the point of death. The Saviour, willing to encourage the father's faith, set out on the way.

185. **The touch of the Garment.**—In the crowd

181. What became of the *Legion* of Devils? 182. What request was granted? 183. What request was refused? 184. Why did Jairus come to the Christ? 185. What virtue came from the hem of His garment?

pressing upon our Lord was a *woman*, who had been twelve years suffering from an incurable issue; and she thought that to touch the Christ's clothes,—but the hem of his garment,—she might be cured. She did so, and was instantly healed. Jesus turned, enquiring, "Who touched Me," for "He felt virtue had gone out of Him." The woman, alarmed, threw herself at His feet: when our Lord said to her: "Daughter, be of good comfort, thy faith hath saved thee."

186. **Jairus's daughter.**—Thus delayed, intelligence now came to the afflicted Jairus:—"Thy daughter is dead, trouble not the Master." Instantly Jesus exclaimed:—"Fear not! only believe." He then proceeded to the Ruler's house, and passing to the bed of death, with Peter, James, and John, and the father and mother of the maiden, He dismissed from His presence the hireling mourners. Taking now the lifeless hand, He cried aloud:—"Talitha cumi, Maid, arise!" and she arose, and walked.

187. Not only did the Christ call back the soul to re-occupy its earthly tabernacle; but He restored also to perfect health all the functions of the body. In proof of this, Jesus commanded the parents to give the damsel meat. This was the second *raising from the dead*; "and the fame hereof went abroad into all that land."

*Matt. ix. 27—31.*

188. **Blind restored.**—Our Lord resumed His travelling, and was next accosted by two blind men, who echoed aloud:—"Thou Son of David, have mercy on us!" Jesus in pity "touched their eyes, saying:—According to your faith be it

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Upon whom? 186. How was the daughter of Jairus raised from the dead? 187. Why was food to be given to her? 188. How were the blind men healed?

"unto you. And their eyes were opened." How repeatedly is *Faith* shown to be the source of mercy.

*Matt. ix. 32—35.*

189. **Dumb Demoniac.**—The recovered and grateful blind on leaving Jesus came across a fellow-creature, dumb, and possessed with a Devil: they directly brought him to the Great Healer for His compassion. Jesus immediately cast out the devil, and the man spake. The marvelling multitude exclaimed:—"It was never so seen in Israel." But the spiteful and unbelieving Pharisees attributed our Lord's power to the agency of Beelzebub, the prince of the devils.

*Matt. xiii. 54—58; Mark vi. 1—6.*

190. **Nazareth again.**—Once more Jesus visited the familiar Nazareth, to give His early acquaintance an opportunity of retrieving their recent malevolence and depravity. They were astonished at His teaching; and wondered at His wisdom and mighty works. Yet still, they felt:—"Is not this 'the carpenter's Son?'" and His relatives, "Are 'they not all with us?'" Their prejudice and antipathy could not be uprooted; but they were less virulent. He however, "did not many mighty works 'there, because of their unbelief,' and left them.

*Matt. ix. 36—x. 46; Mark vi. 7—13;  
Luke ix. 1—6.*

191. **Apostles sent forth.**—Jesus now thought it necessary to send forth the Twelve Apostles to propagate the doctrines He had taught them, and announce the coming of the Kingdom. They were

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189. Who excited their sympathy? What thought the Pharisees of the Christ's power? 190. Did Jesus again visit Nazareth? What was the result? 191. How



not to concern themselves about their food and clothing; Jesus would arrange for their bodily wants. And they were to proceed fearlessly to their work. To give them influence, He empowered them to heal the sick, and cast out devils; and to encourage them, He told them:—"he that receiveth you, receiveth Me."

*Matt. xiv. 1—12; Mark vi. 14—29; Luke ix. 7—9.*

192. **John the Baptist beheaded.**—During the absence of the Apostles, *Herodias* seized an opportunity,—when Herod Antipas at his birth-day festival had been so captivated by the dancing of her daughter, as to promise whatever she might desire, even "to the half of his kingdom;"—to sate her vengeance on John the Baptist for denouncing her immoral alliance with this Herod. Herodias therefore prompted *Salome*, her daughter, to ask for "the head of John the Baptist." The wicked and cruel Herod granted her request, but not without some compunction; and John was beheaded, and his head presented in a dish, termed "a charger."

*Matt. xiv. 13, 14; Mark vi. 30—33;*

*Luke ix. 10, 11.*

193. **At Bethsaida.**—The disciples of John informed Jesus of this tragedy; and on the return of the Apostles, who seemed satisfied with their success, our Lord left Capernaum, and crossed the Lake to Bethsaida-Julias, for the purpose of quiet, and repose. This was found impossible, because of the crowds of pilgrims resting here on their way to the Passover at Jerusalem.

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were the Apostles sent forth? 192. How came John the Baptist to be beheaded? 193. Whither did our Lord proceed on the return of the Apostles?

*From our Lord's Third Passover, to His  
Fourth Passover.*

*Matt. xiv. 13—21; Mark vi. 34—44;  
Luke ix. 11—17; John vi. 1—13.*

194. **Hungry Multitude.**—Multitudes now gathered round our Lord, who healed their sick, and preached to them the truths of heaven. Long did the crowds listen to His word, until they became faint with hunger, when Jesus, having compassion on them, said to His Disciples, "Give ye them to eat." They had not the wherewith; for there was but a lad there with only five barley loaves, and two small fishes.

195. **Feeding five thousand.**—Jesus commanded His Apostles to arrange the multitude into companies. Then, taking the loaves and the fishes, He looked up to heaven, blessed them, and brake them, and gave to His ministers, and they distributed the portions to the multitude. "All did eat, and were filled;" and the Lord directed His Apostles to "gather up the fragments," "that nothing be lost." Five thousand, besides women and children, were fed by the five loaves and two fishes; and twelve baskets of fragments remained.

*Matt. xiv. 22, 23; Mark vi. 45, 46; John vi. 14, 15.*

196. **Crowd excited.**—Astonished at this miracle, the multitude felt persuaded that this was that Prophet that should come into the world, and determined therefore, to take Jesus by force, and make Him their King. To avoid this dilemma, He dismissed the multitude, sent His Apostles

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194. What interest did Jesus show for the multitude following Him? 195. Relate the miracle of *feeding the five thousand*? 196. What did the excited crowd desire in consequence?

across the sea toward Capernaum, and retired Himself privately to the mountain for prayer.

*Matt.* xiv. 24—33; *Mark* vi. 47—52;  
*John* vi. 16—21.

197. **Jesus walking on the Sea.** — In the night, while on the mountain, He looked toward the sea, and observed the ship carrying His Apostles struggling against the violence of a storm. He descended to the shore, and walked on the sea to save them. As He approached, they took alarm, thinking Him a phantom, but He immediately exclaimed:—"It is I, be not afraid."

198. **Peter on the Water.**—Peter boldly ventured to request:—"Lord, if it be Thou, bid me come unto Thee on the water." "Come," was the reply. Peter descended, and walked on the waves, but thinking perhaps more of his prowess than his Lord, he began to sink; and quickly cried, "*Lord save me.*" The hand of Jesus, ever ready, sustained him from the danger, but his fear brought reproof:—"O thou of little faith, wherefore didst thou doubt?" Jesus, with Peter, now entered the ship, which safely reached its destination.

*Matt.* xiv. 34—36; *Mark* vi. 53—56.

199. **At Capernaum.**—Arrived at Capernaum, showering blessings on His way, and healing the sick—some by the mere touch of His garment,—the Christ entered the Synagogue. An audience awaited Him here, composed of many who had partaken of the loaves and fishes, and of pilgrims on their way to the Passover Festival. He seized the opportunity therefore, to preach to them of the "*Bread of Life.*"

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197. When did Jesus walk on the sea? 198. In Peter's attempt, why did he fail? 199. What occurred at Capernaum?

*John vi. 26—40.*

200. **Work.** — Addressing the whole assembly, particularly those who had sought Him, not from conviction of His Divine power, but “because they did eat of the loaves and were filled.” Jesus said :—“Work not for the meat which perisheth, but for that meat which endureth unto everlasting life.” They ask, how are they so to work? “Believe on Him,” answered the Christ, “whom God hath sent.” “What sign showest Thou?” was their rejoinder, “What dost Thou work? our fathers did eat manna,...the bread of heaven;” but Thou hast given us only barley bread.”

201. **Bread of Life.** — “My Father,” said Jesus, “giveth you the true bread from heaven: for the Bread of God is He which cometh down from Heaven, and giveth life unto the world.....I am the *Bread of Life*; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.” The Jews objected to this, and “murmured.”

*John vi. 41—59.*

202. **My Flesh and My Blood.** — Jesus now addressed the offended Jews. “If any man eat of this *Bread*, he shall live for ever; and the Bread that I will give is My Flesh.....Verily, verily, Except ye *eat the flesh* of the Son of Man, and *drink His blood*, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the Last Day.....He dwelleth in Me, and I in him.” The Disciples now declare themselves, and think this “an hard saying.”

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200. What is the work Jesus proposes? 201. What is the Bread of Life? 202. What does the Christ say of His flesh and blood?

*John vi. 60—66.*

203. **The Spirit quickeneth.**—Finding the disciples murmuring also, our Lord now spoke to them. If what He had said was "hard," He now adds:—"What and if ye shall see the Son of Man ascend up where He was before. It is the Spirit that quickeneth, the flesh profiteth nothing. The words"—My flesh and My blood—"they are Spirit, and they are life,"—living food, not perishable. At this, many of His disciples left Him.

*John 67—71.*

204. **Apostles tested.**—Jesus noting this backsliding, then demanded of the Apostles:—"Will ye also go away?" at the same time knowing, that one of them was untrue. "To whom shall we go?" said Peter, "Thou hast the words of eternal life; and we are sure, that Thou art the Christ, the Holy One of God." The Lord here denounced Judas Iscariot; and then "walked in Galilee," allowing His disciples to proceed to the Passover.

*Matt. xii. 1—8; Mark ii. 23—28; Luke vi. 1—5.*

205. **Plucking the ears of Corn.**—Journeying with His twelve disciples again, they, in passing through the *corn-fields* on the Sabbath, and being hungry, plucked some ears of corn, and, rubbing them in their hands, eat the corn. The Pharisees accused them in this of working on the Sabbath-day, contrary to the law. Jesus answered for them by shewing that God will have mercy and not sacrifice. (*Hos. vi. 6*).

206. **David, the Shew-bread, &c.**—When David and his men were hungry they entered the Temple,

203. How is it the Spirit quickeneth? 204. How were the Apostles tested? 205. What arose from the disciples plucking the ears of corn? 206. What did

and ate the "Shew-Bread"—the twelve loaves set up before the Lord—which was permitted only to the Priests, yet David was blameless, (1 *Sam.* xxi. 1—16.); the Priests also "work" on the Sabbath at the Temple sacrifices; and an ox, or an ass, may be taken out of a pit; and beasts may be led to watering; and all this is excused. "The Sabbath," said the Christ, "was made for man, not man for the Sabbath."

*Matt.* xii. 9—21; *Mark* iii. 1—12; *Luke* vi. 6—11.

207. **Sabbath Law.**—Again, on the Sabbath following when teaching in the Synagogue, Jesus perceived a man with a withered hand: the Scribes and Pharisees demanded of Him, "Is it lawful to heal on the Sabbath-days?" A counter-question was the reply: If a sheep be fallen into a pit on the Sabbath-day will not a man lift it out? "Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill?"

208. **The withered hand.**—Without waiting for their opinion, Jesus desired the man with the withered hand to stand forth; and then commanded him:—"Stretch forth thy hand." "He did so: and his hand was restored whole as the other." The Pharisees "filled with madness," now proceeded to consult with the Herodians how "they might destroy" Jesus, the Christ.

*Matt.* xv. 1—20; *Mark* vii. 1—23.

209. **Jewish traditions.**—Scribes and Pharisees from Jerusalem next come to our Lord, and accuse His disciples of "eating with unwashen hands,"

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David with the Shew-Bread? What do men sometimes on the Sabbath? 207. What was our Lord's view on the Sabbath? 208. What did our Lord to the man with the withered hand? 209. What Jewish traditions

contrary to the tradition of the elders. Jesus in answer charged them with transgressing God's commandments by their traditions, and in being more punctilious in giving their *corban* (offerings) to the Temple, than providing for the necessities of their parents; He then added:—things from without defile not a man, but things “from within, out of the heart,” “they defile the man.”

*Luke xi. 1—6.\**

**210. Lord's Prayer.**—Jesus now passed on with His chosen Disciples; and on one occasion when He had retired for prayer, they asked Him on His return to teach them to pray as John taught his disciples. The Lord then gave them that valuable treasury of devotion, “*the Lord's Prayer*,” a form of which He had already delivered in the Sermon on the Mount. (*Matt. vi. 9—13*).

*Matt. xii. 22—24; Luke xi. 14, 15.*

**211. Blind and dumb Demoniac.**—Jesus, still in Galilee with His disciples, and certain devout ministering women, exercised now His mercy on a demoniac, blind and dumb. By a word the man was cured, and so astonished were the beholders, that they exclaimed:—“Is not this the Son of David?” But the Pharisees to restrain them said, “He casteth out devils by Beelzebub, the prince of the Devils.”

*Matt. xii. 25—32; Mark iii. 22—30;*

*Luke xi. 15—26; xii. 10.*

**212. Sin against the Holy Ghost.**—Jesus thus re-

did the Christ condemn? 210. What form of prayer did our Lord prescribe for His Disciples? 211. What followed from the cure of the blind and dumb demoniac? 212. What is the sin against the Holy Ghost?

\* From Luke xi. to Luke xviii. there is great difficulty among critics in harmonizing chronologically the narrative with the two preceding Gospels.

futed this blasphemous charge :—" A kingdom, or " a house, divided against itself cannot stand. " If " Satan cast out Satan " " he hath an end. " But " if I cast out devils by the Spirit of God, then the " Kingdom of God is come unto you. " All " manner of sin and blasphemy shall be forgiven " unto men, but the blasphemy against the Holy " Ghost shall not be forgiven ; " because, as all help is from the Holy Spirit, Who is thus rejected, whence can forgiveness come ?

*Matt. xii. 38—48 ; Luke xi. 29—32.*

213. **Sign of Jonas.**—Then, in proof of the Lord's high claims, the Pharisees demanded of Him some "*sign*" from Heaven. Jesus refused, saying, none shall be given, but the sign of the prophet Jonas :—" As Jonas was three days and three nights in the " whale's belly ; so shall the Son of man be three " days and three nights in the heart of the earth."

214. And, to point out the danger of their unbelief, He warned them, that the Ninevites, who listened to the preaching of Jonas, and the Queen of the South, who came to hear the wisdom of Solomon, shall rise in the Judgment, and condemn them because they refuse to hear a greater than Jonas, or Solomon.

*Matt. xii. 46—50 ; Mark iii. 31—35 ; Luke viii.*

19—21.

215. **Christ's Brethren.**—While travelling in Galilee, the excitement His teaching and miracles had produced, made the Mother and Brethren of our Lord imagine Him to be in danger, if not indeed, to be beside Himself. Anxious for His safety, they approach the edge of a crowd which the Christ

213. What is the sign of the prophet Jonas? 214. Who would rise in the judgment against their indifference?

215. What did the Mother and Brethren of our Lord



was addressing and sent word that "His Mother and His Brethren desired to speak with Him;" intending to withdraw Him from public observation.

216. **Christ's reply.**—Jesus would admit of no such interference. He consequently replied:—"Who is My mother, or My brethren?" then, pointing to His disciples, added:—"Behold My mother and My brethren. For whosoever shall do the will of My Father which is in Heaven, the same is My brother, and sister, and mother." And at the close of His discourse, the Saviour passed on undisturbed.

*Luke xi. 37—xii. 12.\**

217. **Dines with a Pharisee.**—Jesus was next invited to dine with a Pharisee; but omitting the customary washing before sitting down to meat, He drew from His host a severe look of censure. Jesus at once charged the Pharisees with hypocrisy in making "clean the outside of the cup and the platter," while leaving the "inward part full of ravening and wickedness."

218. He also accused them of their punctiliousness in paying the trifling tithes of "mint and rue, and all manner of herbs," but omitting the weightier business of judgment and the love of God; also of taking the uppermost seats in the Synagogue, and of seeking greetings in the market-place.

219. **The Lawyer.**—The Lawyers also He charged with laying upon men burdens (that is traditions) grievous to be borne, which they did not themselves

desire to do? 216. What reply did the Saviour make to their message? 217. What took place at the dinner with the Pharisee? 218. What charges did the Christ bring against the Pharisees? 219. What, against the

\* There is great difference of opinion as to the right place of what we have recorded in paragraphs 217—223 inclusive. Some critics place them after the return of the Seventy, par. 270.

attend to ; and with taking away the key of knowledge by a wrong interpretation of Scripture through their traditions ; and consequently entered not into the Kingdom themselves, nor permitted others to enter in.

220. Jesus now retired from the house of His entertainer, and cautioned His disciples, who were waiting for Him without, to "beware of the leaven of the Pharisees which was hypocrisy." Then, for the encouragement of His followers, He told them, that, as the sparrows were not forgotten of God, they need have no fears ; adding that "the very hairs of their head were all numbered."

*Luke xii. 13—20.*

221. **The Rich Fool.**—Now it was, that one among the listening crowd, conscious of Christ's power and wisdom, begged Him to decide a legal question as to an inheritance between himself and brother. "Man," said Jesus, "who made Me a judge or a divider over you." "Beware of Covetousness," and He illustrated this remark by a parable :—A rich farmer was anxious to store up his goods to secure personal indulgence for years to come ; but the years were not granted him :—"thou fool ! this night thy soul shall be required of thee, then whose shall those things be which thou hast provided ?"

*Matt. vi. 25—34 ; Luke xii. 22—38*

222. **Thought for to-morrow.**—Jesus then cautioned His disciples against too much care for "to-morrow," and over anxiety for the wants of the body. God feeds the ravens, He taught them ; and decks the lilies, and clothes the grass. "How much

Lawyers ? 220. What caution, and what consolation, did our Lord give to His disciples ? 221. What called for the parable of the Rich Fool ? 222. What was our

"more are ye better than the fowls?" "and how much more will He clothe you, O ye of little faith!" "Take no thought for what ye shall eat, nor what ye shall drink, nor what ye shall put on." "Seek the Kingdom of God and His righteousness,"—the soul's necessities—"and all these things" for the body "shall be added unto you."

*Luke xii. 42—59.*

223. **Faithful Steward.**—It was the desire of our Lord that His disciple should be prepared for the great coming of the Son of Man. He taught them that the ruler over a household, if "a faithful and wise steward," will be rewarded by his master; and "made ruler over all that he hath;" but the unfaithful, and ignorant steward will be punished as he deserves—"with many stripes," or "with few stripes." He also advised them to make peace with their adversary whilst they were in the way with him, and had the opportunity.

*Matt. xv. 21—28; Mark vii. 24—30.*

224. **The Syrophenician's Daughter.**—Jesus had some time continued His teaching in Galilee, when the hatred of the Pharisees forced Him to retire privately with the Twelve to the borders of Tyre and Sidon. While here a Syrophenician woman came to Him beseeching Him to heal her daughter grievously vexed with a devil. The Christ was silent; but the piteous "*Lord help me*" prevailed.

225. To try her faith, Jesus then replied, that He was sent only to the lost sheep of Israel; "that it is not right to take the Children's bread and to

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Lord's caution as to our care for *to-morrow*. 223. What did the Christ say of the faithful, and unfaithful steward, and of our adversary? 224. Who sought mercy of our Lord in the neighbourhood of Tyre and Sidon? 225. What were our Lord's words to the Syrophenician

"cast it to dogs." "Truth Lord;" said the woman, "yet the dogs eat of the crumbs which fall from their master's table." Jesus, pleased with her faith, answered:—"Be it unto thee even as thou wilt; and her daughter was made whole from that very hour." Thus did the Christ teach that the heathen are not excluded from God's mercy.

*Matt. xv. 29—31; Mark vii. 31—37.*

226. **Ephatha.**—Passing thence with the Twelve, our Lord arrived in the region of Decapolis, where He performed many wonderful works; and among them was the healing of a man, deaf, and dumb. He took the man aside, put His finger into his ears, and spit, and touched his tongue, and with the word "*Ephatha*," the sufferer was instantly cured.

*Matt. xv. 32—39; Mark viii. 1—10.*

227. **Feeding the Four Thousand.**—Astonished at the wonderful cures, and impressed with the Lord's gracious teaching, multitudes followed the Divine Jesus; and having continued with Him three days they began to be weary and faint. They numbered about *four thousand*, besides women and children. The Lord determined then, and there, to feed them, and He commanded them to sit down.

228. Learning from the chosen Twelve, that there were but *seven loaves* and a *few fishes* within reach, Jesus sent for them, gave thanks, and brake, and gave to His disciples, and they to the multitude. All did eat, and were filled; and of the fragments that remained there were *seven baskets full*, the Lord now dismissed the multitude, and

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woman? and what her answer? 226. How was the deaf and dumb man cured in the region of Decapolis? 227. How did our Lord feed the *four thousand*? 228. What amount of fragments remained? Whither did the

proceeded by ship to Magdala, and the parts of Dalmanutha.

*Matt. xvi. 1—4; Mark viii. 11—13.*

229. **At Magdala.**—Again did the Pharisees and Sadducees come across the path of our Lord; and for the third time requested Him to show a “sign” from heaven. He still refused, and rebuking their hypocrisy, He told them they could discern the weather from the appearance of the sky, but not “the signs of the times.” The sign of the prophet Jonah once more was all that Jesus would vouchsafe to them; and He then left them, (*Matt. xii. 39. 41; xvi. 4; Luke xi. 29.*), and crossed over to Bethsaida-Julias.

*Matt. xvi. 5—12; Mark viii. 14—21.*

230. **Leaven of the Pharisees.**—On the way Jesus again warned His disciples against the leaven of the Pharisees and of the Sadducees. The disciples in their ignorance, thought our Lord referred to the leaven of bread, which they had forgotten to provide; but rebuking them for their earthly-mindedness, He cautioned them against the *doctrines* of the Pharisees and Sadducees—against covetousness, hypocrisy, sensuality, and worldliness.

*Mark viii. 22—26.*

231. **Mind Healed.**—On reaching Bethsaida-Julias, a blind man was brought to Jesus to be touched by Him, and cured. But He withdrew him privately out of the town, spat upon his eyes, and then demanded what he saw. “Men as trees, “walking,” was the answer. The Lord again

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Christ then proceed? 229. What was demanded of our Lord on reaching Magdala? 230. What was the *leaven* against which the Christ warned His disciples? 231. How was the blind man healed at Bethsaida?

touched his eyes, and then his sight was perfectly restored. The Lord commanded the man to return home, and not to mention the circumstance in the town.

*Matt. xvi. 13—20; Mark viii. 27—30;  
Luke ix. 18—21.*

232. **Whom do Men say I am.**—Proceeding thence to the neighbourhood of Cæsarea-Philippi, and disappointed at the altered feeling of the people, Jesus enquired of His Apostles :—"Whom do men say that I, the Son of Man, am? Peter, answering "for himself and the rest, said :—"Some say, Thou art *John the Baptist*," risen from the dead; some, "*Elias*"; and others, *Jeremias*, or one of the *Prophets*." Not the *Messiah*.

233. **Peter's Confession.**—Grieved at this ignorance of the people, and their notion of the transmigration of souls, Jesus then demanded "but;—*Whom say ye that I am?*" Peter answered :—"Thou art *the Christ the Son of the Living God*." Gratified at this inspired confession, the Lord then exclaimed :—"Thou art *Peter*, and upon this *Rock* I will build My *Church* and the gates of hell shall not prevail against it."

234. **The Keys.**—Though Peter spoke for himself and the other Apostles, yet the firmness, courage, and faithfulness, which Jesus foreknew he would eventually exercise, led our Lord to add — "And I will give unto thee *the Keys of the Kingdom of Heaven*; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed

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232. What did men think of Jesus, the Christ? 233. What was Peter's remarkable *Confession* as to the true nature of Jesus? What promise was given as to Christ's Church? 234. What authority was now invested in

"in heaven." But they were to "tell no man that He was Jesus, the Christ."

*Matt.* xvi. 21—28; *Mark* viii. 31—ix. 1;

*Luke* ix. 21—27.

235. **Christ foretells His death.**—Satisfied with this confession, our Lord now foretold His approaching visit to Jerusalem, where He would "suffer many things, be killed, and be raised again the third day." Unaware of the true design of the Christ's coming upon earth, Peter impetuously answered:—"Be it far from thee, Lord: this shall not be unto Thee."

236. **Peter rebuked.**—The Apostle being ignorant or forgetful, that all this was prophesied of the Christ (*Isai.* l. 6; liii. 5. &c.; *Dan.* ix. 26; *Psal.* xxii; *Acts* iii. 18.), Jesus sternly reproved his thoughtless zeal as a temptation of Satan; then exhorted them all to the practice of self-denial; and spoke of the future Judgment, and of the glory of His Kingdom.

*Matt.* xvii. 1—10; *Mark* ix. 2—10; *Luke* ix.

28—36.

237. **Christ's Transfiguration.**—Six or eight days after, with the design of seeking personal comfort from His Heavenly Father, and to give consolation to His Apostles, Jesus retired with Peter, James, and John, to a mountain-top for prayer, and while the favoured three from very weariness had fallen asleep, Jesus was *transfigured*—His face shone like the sun; and His raiment was white, and glistening, as the light.

238. **Moses and Elias appear.**—The Apostles were awakened by the dazzling brilliancy; and awe-

Peter? 235. What did the Christ at this time foretell?

236. Why was Peter now rebuked? 237. What was

the *Transfiguration* of the Christ? 238. Who ap-

stricken beheld their Lord talking with *Moses and Elias*—the representatives of the Law, and of the Prophets—and heard them speak of the death their Master should accomplish at Jerusalem. In his excitement, Peter begged that he might “build” there three tabernacles, one for Jesus, one for “Moses, and one for Elias”—“not knowing what he said.”

239. **Voice from Heaven.**—While uttering these words, and gazing on this mysterious splendour, a cloud descended and overshadowed them; and a *Voice* from the cloud was heard:—“This is My beloved Son in Whom I am well pleased. Hear ye Him.” The disciples fell prostrate on the ground with terror. Jesus, now alone, approached them, and bid them “Arise, and be not afraid.” Then descending the mount “He commanded them to tell the vision to no man, until He be “risen from the dead.”

*Matt.* xvii. 10—13; *Mark* ix. 11—13.

240. **Coming of Elias.**—The disciples thinking probably of the prophecy of the coming of Elias (*Mal.* iv. 5, 6.), but who had now vanished from their sight, inquired of Jesus when this was to be? Our Lord informed them, that “*Elias* is come “already, and they knew him not, but have done “unto him whatsoever they listed.” They thus perceived that He spoke of John the Baptist.

*Matt.* xvii. 14—18; *Mark* ix. 14—27; *Luke* ix.

37—42.

241. **Demoniac Child.**—On descending from the mount with the chosen Three, Jesus perceived

peared? and what was their conversation? What was Peter's wish? 239. What *Voice* was heard? 240. How did our Lord explain the coming of Elias? 241. What commotion met the ears of the Redeemer when



some commotion between the rest of the disciples and certain Scribes ; and soon discovered that the nine had failed to cure a lunatic child which had been brought to them ; and which therefore had provoked the anger and the ridicule of the surrounding crowd. On the appearance of Jesus, still showing traits of His recent Transfiguration, the people were astonished ; and "saluted Him : " the father of the child then appealed to Him.

242. **The Father's Appeal.**—After explaining the child's fearful sufferings ; at one time falling into the fire, and another into the water, the father cried :—"If Thou canst do any thing, have compassion on us and help us." Jesus replied :—"If thou canst believe, all things are possible to him that believeth." Instantly exclaimed the father :—"Lord, I believe ; help Thou mine unbelief." Jesus, rebuking them all for their want of faith, called for the child, and immediately dispossessed him of the evil spirit ; the parting being accompanied by strong convulsions. They all then retired.

*Matt. xvii. 19—21 ; Mark ix. 28, 29.*

243. **Prayer and Fasting.**—The disciples enquired privately of Jesus the cause of their failure in casting out this evil spirit. He told them it was because of their deficient faith, and the absence of "prayer and fasting"—*prayer* for the supplication of Divine help, and *fasting* to give fervency to their prayer :—"This kind goeth not out," said our Lord, "but by prayer and fasting."

244. **Fasting.**—When the soul is engaged in thought, and meditation, and devotion, the blood is called to the brain to stimulate its activity ; but

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He had descended the Mount of Transfiguration ? 242. What did the father of the child on seeing our Lord ? 243. When did our Lord exhort His disciples to *prayer*, and *fasting* ? 244. Explain the nature of

when the bodily appetites are indulged in, and the bodily senses are allowed their humours, the blood is called away to other service and the mental powers, consequently, for the time, are weak and unsupported. Self-denial, therefore, in food, and the pleasures of sense, constitutes *Fasting*.

*Matt.* xvii. 22, 23 ; viii. 1—5. *Mark* ix. 30—37 ;

*Luke* ix. 43—48.

**245. Rivalry of the Apostles.**—Jesus now turned His footsteps towards Capernaum, and once more announced to His disciples His approaching death and rising again ; but they understood Him not ; believing rather that He was about to set up His Kingdom, and by the way they were disputing “who should be the greatest” in this Kingdom. On reaching Capernaum Jesus demanded the nature of their discussion, and soon discovered their unworthy rivalry.

**246. Their ambition censured.**—Taking a little child, our Lord presented him before them, and said :—“Except ye be converted, and become as “little children ye shall not enter into the Kingdom “of Heaven ; for he that is least among you all, “the same shall be great.” And more : “whoso- “ever shall humble himself as this little child, the “same is greatest in the Kingdom of heaven.”

*Matt.* xviii. 6—14.

**247. God's Little Ones.**—Jesus also warned them against offending one of God's *little ones*, the young in faith. His disciples should rather lose a hand, a foot, or an eye, than cause them to offend : “for “their Angels,” He added, “do always behold the “face of My Father which is in heaven.” The

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*fasting.* **245.** What rivalry took place among the Apostles? **246.** How did the Christ censure the ambition of His Apostles? **247.** How did our Lord shew

Christ came to save the lost ; and like as a man will leave his ninety and nine sheep to seek the one which has gone astray ; so, it is not our Heavenly Father's will "that one of these little ones should perish."

*Mark ix. 38—41 ; Luke ix. 49, 50.*

**248. Non-disciple casting out devils.**—It was now, perhaps, that the Apostles, seeing a man not a disciple casting out devils in Christ's name, forbade him. And they ask Jesus whether they were not right in doing so. Our Lord replied :—"forbid him not, for he that is not against us is for us." He felt that no man who did a miracle in His name "could lightly speak evil of Him."

*Matt. xvii. 24—27.*

**249. Tribute Money.**—While in Capernaum, it was demanded of Peter whether his Master did not pay the customary tribute money for the support of the Temple services, the half-shekel, (1s. 3d.), required of every Israelite of 20 years of age, (*Exod. xxx. 13 ; Neh. x. 32.*). The Apostle answered, Yes ! Jesus on seeing Peter asked :—"Of whom do the Kings of the earth take custom or tribute ? of their children, or of strangers ?" "Of strangers," said the Apostle. "Then are the children free," replied Jesus.

**250. The fish and the Stater.**—The Temple was God's, and Jesus was the Son ; therefore He was exempt. "But lest we offend," said the Christ to Peter, "go to the sea" and He should find in the mouth of the fish he should first catch a stater, the necessary amount for Him, and the Apostle. This miracle proved our Lord's omniscience and divinity.

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God's care for His "little ones?" 248. What did the Apostles to the man casting out devils? 249. What was the tribute money, or temple tax? 250. How did

- Matt. xviii. 15—18.

251. **Correction of Offenders.**—The Apostles were not only warned against causing offences, but were now instructed how offenders should be corrected, and reconciled : *first*, the attempt should be made by *private* remonstrance ; *secondly*, in the presence of *one or two witnesses* ; and if this fails, then, *thirdly*, the case must be laid before the whole *Church body*. Should this also prove useless then the offender is to be looked upon “as a heathen man and a publican.”

252. **Binding and loosing.**—This is the second and last time that our Lord employs the word *Church* ; and the power of “binding” and “loosing,” first given to Peter, is now conveyed to all the Apostles. By “*heathen man*,” it is implied that the offender should be without the privileges of religion ; and by “*publican*,” to be expelled from their Society.

Matt. xviii. 19, 20.

253. **Common Prayer.**—Our Lord also here taught the advantage of united and *Common Prayer*. “If *two...shall agree* on earth touching any thing “they shall ask of God, it shall be done for them.” Then, in support of *Public Worship*, He adds :—“*Where two or three are gathered together in My name*, there am I in the midst.”

Matt. xviii. 21—35.

254. **The Unmerciful Servant.**—This led Peter to

our Lord pay the tax for Himself and Peter? 251. What was the teaching of our Lord with regard to the correction of offenders? 252. To whom was the power of “binding” and “loosing” extended? What is the meaning here of “a *heathen man*, and a *publican*?” 253. What is the origin of *Common Prayer*? and of *Public Worship*? 254. What is the parable of the

enquire of Jesus how often should an offender be forgiven? "Until seven times?" Our Lord replied—"Until seventy times seven!" He illustrated His meaning by the parable of the *Unmerciful servant*, who, when forgiven by his lord an immense debt, of ten thousand talents, refused to forgive his fellow-servant an hundred pence, and cast him into prison. His Master then cancelled his forgiveness, and delivered him to the tormentors until he should pay all that was due. So is it now; as we shall forgive, shall we be forgiven of God.

*John vii. 1—9.*

255. **Urged by His Brethren.**—Our Lord now contemplated leaving Capernaum for Jerusalem to be present at the Feast of Tabernacles. His Brethren, many of whom did not believe in Him, came to Him urging Him to join the public caravan, and proceed with them, and at once proclaim Himself on entering Jerusalem as the long expected King. But Jesus declined to do so; for "His time was not yet come."

*John vii. 10—53.*

256. **In the Temple.**—Soon after, the Christ proceeded privately with His Apostles by the more quiet way of Samaria; and reaching Jerusalem, suddenly appeared in the Temple, and taught. The people were astonished at His doctrine, and believed Him to be "the Prophet." "Others said 'this is the Christ.'" But His enemies sent officers to seize Him. These, however, had not the courage, and excused themselves, when returning without Him, saying:—"Never man spake like this

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Unmerciful Servant? 255. What did our Lord's Brethren urge Him to do? 256. Did the Lord present

"man;" and Nicodemus endeavoured to appease the Rulers.

*John viii. 1—11.*

257. **Woman taken in Adultery.**—Jesus retired to the Mount of Olives, and on the next day returned to the Temple. The Pharisees now endeavoured to entrap our Lord by bringing before Him a woman taken in adultery, in the hope that He would pass a judgment upon her, which might bring Him into difficulty.

258. While they made the charge, He stooped and wrote with His finger on the ground as if He heard not; and on the Pharisees pressing Him to pass a decision, Jesus exclaimed:—"He that is without sin among you, let him first cast a stone at her,"—the punishment imposed by the Mosaic Law. (*Lev. xx. 19.*) But their consciences would not suffer them; and they, one after the other, retired. The Lord finding the accusers would not condemn the woman, and had departed, He said to her:—"Neither do I condemn thee; go, and sin no more."

*John viii. 12—59.*

259. **Teaching in the Temple.**—Jesus continued His teaching, proclaimed Himself to be the "Light of the world," to be borne witness of by His Father, and to be not of this world. He told His hearers also that He had spoken the truth He had heard of God; and that He came from God. He then reproved them for not believing Him, telling them they would die in their sins. The Jews now became enraged, and claimed the privileges of their descent from Abraham, but when our Lord

Himself at the Feast of Tabernacles? 257. How did the Pharisees endeavour to entrap our Lord into giving a wrong judgment? 258. What resulted to the Woman taken in adultery? 259. What was the teaching of our

said God was His Father; and that "before Abraham was I am;" they took up stones to kill Him; but He passed through the midst of them.

*John ix. 1—7.*

260. **The Man born blind.**—While proceeding Jesus saw a man blind from his birth, and His disciples enquired whether this misfortune was in consequence of his sins in some pre-existing state, which they believed in, or of those of his parents? "Neither," said the Lord, but to shew forth God's work. He then moistened some clay with His spittle, and having anointed the eyes with the clay, Jesus commanded the blind man to go, and wash them in the pool of Siloam, and he then immediately saw.

*John ix. 8—34.*

261. **Anger of the Pharisees.**—This cure having been performed on the Sabbath-day the Pharisees were angry, and tried to lessen the wonder by doubting if the man was really born blind. After long examination of the parents, and of the man himself, they demanded also who had effected the extraordinary cure, and how it was done. The man held to the truth, and vindicated his Benefactor; but could not say who had cured him, for he knew not that it was Jesus. The Pharisees, not being satisfied, then cast him out of the synagogue.

*John ix. 35—41.*

262. **The Son of God.**—Jesus, learning that the man had been excommunicated from the synagogue by the Pharisees, sought him out, and asked if he "believed in the Son of God?" "Who is He?"

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Lord in the Temple? 260. What did Jesus do to the man born blind? 261. How did the Pharisees show their anger? 262. What other comfort did the Lord

said the man. Our Lord told him that he had seen Him, adding:—"and it is He that talketh with thee." He at once replied "Lord I believe," and worshipped the Christ. Jesus then passed judgment on the Pharisees.

*John x. 1—16.*

263. **The Door,—the Good Shepherd.**—In illustration of His recent teaching, Jesus now likened the Kingdom of Heaven to a *Sheep-fold*, and the right way of entrance was by Him; saying "I am the *Door*: By Me if any man enter in, he shall be saved." He then likened His people to a flock of *Sheep*, and Himself to the "*Good Shepherd*," who "callesth His Sheep by name," "goeth before them" and "they follow Him," and "know His voice;" adding, and "I lay down My life for the Sheep." But hirelings, such as the Pharisees, "scatter their sheep, and abandon them to the wolves."

264. **Other Sheep.**—Jesus also said to them;—"Other sheep I have, which are not of this fold"—besides the Israelites:—"them also I must bring, "and they (the Gentiles) shall hear my voice: and "there shall be one fold, and one Shepherd."

*Luke x. 1—16.*

265. **The Seventy.**—Feeling no safety in Jerusalem our Lord now made a short circuit, but in what direction is not known. He took this opportunity of sending forth *Seventy* of His disciples, as missionaries among the Samaritans and Galilæans, probably, as He had done the Twelve Apostles throughout Judæa a few months before.

266. Their instructions were similar to those of

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bring to the man born blind? 263. How did the Christ explain Himself to be the *Door*, and the *Good Shepherd*? 264. What other Sheep has Christ Jesus? 265. Whither did our Lord send the *Seventy* disciples? 266. What were their instructions? Why were there



the Twelve, and a like provision was made for their temporal wants. They went forth by two and two, preaching "the Kingdom of God is come nigh unto you," and healing the sick. Woe was pronounced against the cities that would not receive them. The number *Seventy* was derived probably from the family of Jacob, that passed into Egypt (*Gen.* xlvi. 27); or from the council of that number (*Seventy* for *Seventy-two*) which assisted Moses in his government, (*Exod.* xviii. 24, 25. *Numb.* xi. 17); or because the Jews believed the heathen nations were *Seventy* in number (*Numb.* xxix).

*Luke ix.* 51—56.

267. **Fire from Heaven.**—During the Absence of the *Seventy*, Jesus set out once more with the Twelve to return to Jerusalem. Reaching a village of the Samaritans, they, finding His destination to be the Holy City, and prompted by their old hatred of the Jews, refused Him hospitality. James and John begged our Lord to be allowed to "call down fire from heaven" like Elias of old to destroy them. But Jesus rebuked them, saying:—"I came not to "destroy men's lives, but to save them," and passed on.

*Luke x.* 25—37.

268. **The Lawyer's Inquiry.**—Proceeding on His way teaching and healing, a Lawyer came to Jesus inquiring what he should do to inherit eternal life. Our Lord referred him to the commandments of the Law which told him of his duty to God, and his duty to his neighbour,—“this do and thou shalt live,” said Jesus. “And who is my neighbour?” replied the man. Our Lord answered by the following parable:—

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*Seventy?* 267. Why did James and John desire to call down fire from Heaven? 268. What was the inquiry of the Lawyer.



269. **The Good Samaritan.**—A man going from Jerusalem to Jericho fell among thieves, who robbed him, stripped him of his clothes, wounded him, and left him half-dead. A Priest coming that way, looked at him, and passed on; and so a Levite. But a Samaritan seeing him, had pity on him, "bound up his wounds, pouring in oil and wine, set him on his beast, brought him to an inn, and took care of him." Jesus, then appealing to the Lawyer, asked him, Who was the neighbour here? and receiving in answer :—"He that shewed mercy on him," He said,—"Go, and do thou likewise."

*Luke x. 17—20.*

270. **Return of the Seventy.**—While Jesus was going about doing good, the Seventy returned to Him after but a very brief absence. They related to our Lord the success that had attended them, and that "even the devils were subject unto them." But Jesus would have preferred a more spiritual joy, and therefore said,—"rather rejoice because your names are written in heaven."

*Luke xiii. 1—5.*

271. **Pilate, and the Galilæans.**—About this time Jesus was informed of Pilate having put to death certain Galilæans, whose blood becoming mingled with the sacrifices the people imagined they must have been excessively wicked. In reply, He exhorted His hearers to repentance; for the Galilæans, He said, were not sinners more than others; and referred them for a like example to the sudden death of the eighteen on whom the tower of Siloam fell; saying :—Except ye repent,

269. What is the parable of the Good Samaritan?  
270. What did the *Seventy* tell the Saviour on their return? 271. What did our Lord say of the Galilæans killed by Pilate, and of those killed by the falling of the

"ye shall all likewise perish;" therefore should all be prepared. He then put forth the parable of the *barren fig-tree*.

*Luke xiii. 6—9.*

272. **The Cumbering Fig-tree.** — Finding no fruit on a certain *fig-tree*, the owner commanded it to be cut down; but the dresser of the vineyard in which it grew, pleaded that it might remain one year more under his especial care and treatment; then, if it showed no fruit, it should be removed. This parable was to point out the mercy and long-suffering of God, and the necessity of redeeming the time.

*Luke xiii. 10—22.*

273. **Woman with an infirmity.** — Next, when teaching in the synagogue, our Lord perceiving a woman bent double by an infirmity of eighteen years duration, called her to Him, having determined to loose her from her malady. He then touched her, and she was instantly made straight. But the Ruler of the Synagogue was indignant, because it was the Sabbath-day.

274. **Grain of Mustard Seed.—Leaven.** — Jesus now uttered the parable of the *Grain of Mustard Seed*, to indicate the growth of the Kingdom of Heaven from a small beginning as of a seed, till it became a great tree. Also the parable of the *Leaven*, to show how the Gospel Kingdom will insinuate itself in every direction, until the whole world is affected by it.

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Tower of Siloam? 272. What is the parable of the cumbering *fig-tree*? 273. How did our Lord cure the woman with an infirmity? 274. What was the meaning of the parables of the *Grain of Mustard Seed*, and the *Leaven*?

*Luke xiii. 23—30.*

275. **Few saved!**—Continuing His way towards Jerusalem, the disciples not understanding their Master's teaching, enquired:—"Lord, are there 'few that be saved?'" Setting aside the question, Jesus said:—"Strive to enter in at the strait gate,"—meaning, that Salvation must be sought for earnestly; that many *seek*, but do not *strive*, nor find, and will not be able, therefore, to enter in, and be saved.

*Luke xiii. 31—35.*

276. **The Fox, Herod.**—The Pharisees now endeavoured to draw Jesus into a district where they had more power and influence. They tell Him, therefore, that Herod the Tetrarch had designs against His life, and that He had better immediately quit His province. Jesus saw their craftiness, and desired them to "tell that fox," that He should tarry in His dominions, "to-day, and to-morrow, and the day following," so long He had work to do; "a prophet," He said, "cannot perish out of Jerusalem." He then mourned over the Holy City, and passed on."

*Luke xiv. 1—15.*

277. **Dropsy cured.**—Jesus next consented to dine with a Pharisee on the Sabbath; and seeing there a man afflicted with the *dropsy*, He would once more teach the people that it was lawful to do good on the Sabbath-day. He appealed to the Pharisees, but without waiting for a reply, Jesus healed the man, and dismissed him.

278. **Chief Seats.**—Having seen at this repast

275. What was our Lord's answer to the question: *Are there few that be saved?* 276. What is related of that "fox" Herod? 277. What were the circumstances of the cure of the dropsy? 278. How did the

some contention among the guests for the chief seats, Jesus taught them to take always the lowest place, when the master of the feast would give them honour, and direct them:—"Friend, go up higher." He also urged upon them to shew *hospitality* rather to the *poor*, and the infirm, then they would be recompensed at "the resurrection of the just." This counsel He followed up with the parable of the *Great Supper*.

*Luke* xiv. 16—24.

279. **The Great Supper.**—This represents the Gospel Feast of the Kingdom, to which the chief Jews were first invited by John the Baptist, the Christ, and by His Apostles, but the "piece of land," and "the oxen," and "having married a wife," were the excuses for not appearing. The servants were then sent to call in the humble minded of the city, (the poorer Israelites), who came in numbers, "and yet there was room." The servants were then despatched into the *country* (to the *Gentiles*), and these were to be "compelled to come in, that the house might be filled."

*Luke* xiv. 25—33.

280. **Family ties.**—The Divine teaching brought multitudes to follow our Lord, who now cautioned His hearers that father, mother, wife, children, brothers, and sisters, and one's own life even, were not to be preferred before Him; and all who intended to be His disciples should first "count the cost;"—calculate what he would have to suffer, and

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Christ reprove the Pharisees for contending for the chief seats at their feasts? and what especial hospitality did He recommend to them? 279. What was the parable of the *Great Supper*? 280. How are family relationships to be considered in comparison with Christ?

to deny himself; and be prepared to "forsake all that he hath."

*Luke xv.*

281. **Lost Sheep.**—Now did our Lord continue His teaching through the medium of Parables, as well for publicans, and sinners, as for Pharisees. The Parable of the *Lost Sheep* shows the value of one out of a hundred. The *Lost Sheep* is the world, or man, lost by his own carelessness, or self-will; Jesus, the Shepherd, and Heaven the home, where there is "joy over the repentant sinner, "more than over ninety and nine just persons who "need no repentance."

282. **Lost piece of Money.**—Here is the loss of one in ten. The woman may represent the Church, the candle the Scriptures, the coin, man with God's image and superscription lost by the neglect of the Church; but which by diligent search might be recovered.

283. **The Prodigal Son.**—Here is the loss of one out of two. The Father represents God; the younger son, publicans and sinners, or the Gentiles; the elder son, the Jews, or the Scribes and Pharisees; the master in the far country, the Devil; the killing of the fatted calf, the Atonement.

*Luke xvi.*

284. **The Unjust Steward.**—This teaches the certainty of a day of reckoning; that man is but a steward of all that he possesses; that wealth and property are not our own, but a fund for almsgiving; and that the energy of the "children of "this world" after their temporal well-being, puts to shame the lukewarmness of the "children of "light" after the happiness which is eternal.

281. What is the Parable of the *Lost Sheep*? 282. Explain the parable of the *Lost piece of Money*. 283. Of the *Prodigal Son*? 284. Of the *Unjust Steward*.

285. **Rich man and Lazarus.**—Here we are taught that the self-indulgent man, who lives as if there was no God, nor resurrection, nor future judgment, and makes this life his all, will yet die; but his name will be blotted out of the Book of Life, and his soul left to torture, with no opportunity of amelioration. If a man will not hear Moses and the Prophets—the Scriptures—during his life time, “neither will he be persuaded though one rose “from the dead;” and now, therefore, this rich man reaps as he sowed; he has his reward.

286. **Lazarus the Beggar** had trials and sufferings, and endured the scorn and contempt of his richer fellow creatures; but he was patient, trustful, and believing, we may suppose. The Angels, therefore, carried his soul at death into Abraham’s bosom, the blissful realms of Paradise.

*Luke xvii. 1—10.*

287. **Unprofitable Servants.**—Jesus now exhorted His hearers against *offences*, and to forgive a wrong-doer, if he should repent even seven times a day. He encouraged *Faith* by a revelation of its greater power; and then taught them that notwithstanding men may have done all that is commanded them yet:—“We are *Unprofitable Servants*.”

*Luke xvii. 11—19.*

288. **Ten Lepers.**—Proceeding on His way through Samaria and Galilee, our Lord met *ten Lepers*, who, on seeing Him afar off, instantly exclaimed:—“Jesus, Master, have mercy on us.” He at once commanded them to go, and shew

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285. Explain the parable of the *Rich Man and Lazarus*? 286. What is said of Lazarus? 287. What did the Christ teach with regard to *Offences*, and *Faith*, and being *Unprofitable Servants*? 288. What is the parable of the *Ten Lepers*?

themselves to the Priest, as the Mosaic ritual required. As they went, they all were cleansed; but of the Ten, one only returned to thank his Benefactor, and to acknowledge His Divinity, and he was a Samaritan. To him, therefore, Jesus gave a greater blessing: "Go thy way, thy faith hath made thee whole."

*Luke xvii. 20—37.*

289. **Coming of the Kingdom.**—The Pharisees now demanded of our Lord:—"When the Kingdom of God should come?" "Not with observation," said Jesus. And He warned them that the great judgment would take men by surprise, like as did the Flood in the days of Noah; and "the fire and brimstone," in the time of Lot: and He urged them therefore, to "Remember Lot's wife."

*Luke xviii. 1—8.*

290. **The Importunate Widow.**—To be prepared for this coming, our Lord impressed upon them all the necessity of *persevering* prayer, which He enforced by the parable of the *Importunate Widow and Unjust Judge*; where a *widow*, the most desolate of human creatures, represents the Church of Christ, or the individual Christian in the time of trouble, or persecution, praying for help and justice against her adversary the world, or the devil; and the *Unjust Judge*, the hardest of men, represents, in appearance, by his indolence and neglect, the just God, Who is only seemingly silent and inattentive, but from Whom the pertinacity and perseverance of faith and prayer, will exact an answer and relief.

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289. What did our Lord say of the Kingdom?  
290. What is taught in the parable of the *Importunate Widow*?



*Luke xviii. 9—14.*

291. **Pharisee and Publican.**—To this Jesus added the parable of the *Pharisee* and *Publican*, to show the true nature of prayer. These two went into the Temple to pray; the *Pharisee* prayed "with himself," and thanked God he was not as other men are, and boasted of his good deeds; but it does not appear that he supplicated his God for any good thing, or blessing. The *Publican*, with contrite heart, and in deep humility "smote upon his breast, exclaiming, God be merciful to me a sinner." This man, says Jesus, went home "justified," rather than the other.

*Luke x. 38—42.*

292. **Martha and Mary.**—Jesus now determined to visit Jerusalem at the *Feast of Dedication*, which was commemorative of the purification of the Temple under Judas Maccabeus, after the desecration of Antiochus Epiphanes. He proceeded to Bethany, and stayed at the house of Martha, and Mary. "*Martha* was cumbered about much serving," to do all honour to her illustrious Guest, while *Mary* preferred to sit at Jesus' feet to hear His words.

293. *Martha* complaining to Jesus of *Mary* not coming to assist her, our Lord answered:—"Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and *Mary* hath chosen that good part which shall not be taken away from her."

*John x. 22—39.*

294. **In Solomon's Porch.**—On the morrow our

291. What was the design of the Parable of the *Pharisee* and *Publican*? 292. Whom did the Redeemer visit at Bethany? 293. What was the complaint of Martha? 294. What did our Lord in

Lord went into Jerusalem, and proceeded to the Temple, where in Solomon's Porch the Jews demanded of Him:—"If Thou be the Christ, tell us plainly." Jesus appealed to His works, and told them that if they had been His sheep they would have believed in Him; and He then proclaimed Himself more than the Christ, adding:—"I and My Father are one." Enraged at this exalted claim to an equality with God, they took up stones to stone Him: but He escaped their fury.

*John x. 40—42; Matt. xix. 1—12;  
Mark x. 1—12.*

295. **In Peræa.**—Jesus now quitted Jerusalem, and went to Peræa, the neighbourhood where John used to baptize. Hither multitudes followed Him; and He taught them, and healed their sick. The Pharisees then came to Him, and once more endeavoured to entangle Him in His talk, by demanding of Him:—"If it was lawful for a man to put away his wife for every cause."

296. **Divorce.**—Our Lord answered, that "at the beginning God made" human kind, "male and female,"—the woman within the man—and had ordained that "man shall cleave to his wife; and they twain shall be one flesh." He then added:—"What, therefore, God hath joined together let not man put asunder." He also taught, that if a man or woman be divorced—be separated from wife, or husband,—and either of them should marry another, he or she committeth adultery.

*Matt. xix. 13—15; Mark x. 13—16;  
Luke xviii. 15—17.*

297. **Blessing Children.**—Parents now brought

Solomon's Porch? 295. What question did the Pharisees propose to our Lord when in Peræa? 296. What did the Saviour say respecting *Divorce*? 297. What

their *little children* to Jesus, the Christ, for Him to bless them. But the disciples rebuked the parents for thus intruding their children upon our Lord. Jesus instantly said :—"Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven; and He took them up in His arms, laid His hands upon them, and "blessed them."

*John xi. 3, 4; Matt. xix. 16—26; Mark x. 17—27; Luke xviii. 18—27.*

298. **Young Ruler.**—It was now, probably, that Jesus was informed of the dangerous illness of Lazarus; and sent back word that "this sickness was not unto death, but for the glory of God, that the Son of God might be glorified thereby." He then continued His journey. Immediately after, a *Young Ruler* came to Him, and enquired :—"what good thing shall I do, that I may inherit eternal life?"

299. The Redeemer answered :—"It thou wilt enter into life, keep the commandments." "Which?" said the young man. Jesus then recapitulated the *Second Table* of the Law; adding, and "Thou shalt love thy neighbour as thyself." These, he said, he had kept from his youth up, what could he do more? The Lord told him to go and sell all that he had, and give it to the poor, and he should have treasure in heaven; and then, said Christ, "Come, and follow Me!"

300. **Riches.**—The young man could not do this, for he had great possessions; with sorrow, therefore, he went his way. "How hard," said Jesus,

did He to the *little children* that were brought to Him? 298. What was the answer our Lord gave when informed of the sickness of Lazarus? What was the enquiry of the *Young Ruler*? 299. What was the reply of the Christ? 300. What did our Lord

"is it for them, who trust in *Riches*, to enter into the Kingdom of God"—"easier is it for a camel to go through the eye of a needle." "Who then can be saved?" said the disciples. "With men this is impossible," replied the Redeemer; "but with God all things are possible."

*Matt.* xix. 27—30; *Mark* x. 28—31; *Luke* xviii. 28—30.

301. **What shall we (Apostles) have?**—The Apostles were then induced to ask:—"Lo! we have *left all* and followed Thee; what shall we have there-fore?" The Christ told them "ye, which have followed Me—in the regeneration, when the Son of Man shall sit on the throne of His glory,—ye also shall sit on twelve thrones judging the twelve tribes of Israel."

302. **Reward of others.**—Our Lord then said that:—every one, who had abandoned house, land, property, relatives, friends, and family ties, for His sake and the Gospel's, should receive an hundred-fold more in this time,—that is, in himself, or his posterity, "and in the world to come, life eternal." "But many that are first shall be last; and the last first."

*Matt.* xx. 1—16.

303. **Labourers in the Vineyard.**—In illustration of the doctrine of rewards, Jesus uttered the parable of the *Labourers in the Vineyard* to shew that what God gives is a matter of grace and not of debt; and that the first called, and who labour longest, have no more claim, than those who are engaged the last. The Jews, the first called, had no greater

say of *riches*? 301. What was the reward promised to the Apostles for having "*left all*" for Christ's sake? 302. What are others to expect? 303. What is the parable of the *Labourers in the Vineyard*?

claim than the Gentiles, the last called. He also implied that the service of time and talents was not equal to that of zeal, and worth.

*John xi. 7—44.*

**304. Christ goes to Bethany.**—Our Lord now determined on returning to Bethany to “awake Lazarus out of sleep”—the sleep of death; notwithstanding that His disciples expressed their fears of the danger that threatened him in Judæa: they determined, however, to accompany Him. On His arrival Lazarus had been dead four days, and decomposition, therefore, must have begun.

**305. Martha's faith.**—Martha hastened to meet the Saviour, and exclaimed:—“Lord if Thou hadst been here my brother had not died. But I know even now that whatsoever Thou wilt ask of God, God will give it Thee.” “Thy brother,” said Jesus, “shall rise again.” Martha answered, “I know that he shall rise again at the Resurrection in the Last Day.”

**306. Jesus the Resurrection, and the Life.**—Jesus then declared:—“I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?” “Yea! Lord!” ejaculated Martha, “I believe that thou art the Christ the Son of God, which should come into the world.” She then hurriedly left to seek her sister.

**307. Mary,** on reaching our Lord, uttered the same desponding thought as her sister—that if Jesus had been there her brother would not have died. The Redeemer then became affected by the sad tears of Mary, and her accompanying friends; and

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**304.** What determined our Lord to proceed now to Bethany? **305.** What was Martha's faith? **306.** What did our Lord declare Himself? **307.** How

demanding where Lazarus had been laid, He also wept. They now proceeded to the grave.

308. **Lazarus raised.**—On arriving, Jesus said:—“Take ye away the stone,” Martha interposed, suggesting the corrupt condition of her brother’s body: but our Lord reminded her, that if she would believe she should see the glory of God. Then appealing with uplifted eyes to His Heavenly Father, that the people might believe that God had sent Him, He cried with a loud voice; “*Lazarus come forth.*” The dead arose, “bound hand and foot with grave clothes,” and “his face with a napkin.” Then Jesus commanded:—“Loose him, and let him go.”

*John xi. 45—54.*

309. **Popular excitement.**—This astounding miracle produced extraordinary excitement; and crowds came from Jerusalem to see the resuscitated Lazarus. A council of the Jews, prompted by hatred and jealousy, was held in the Holy City to consider what steps should be taken with regard to the great Wonder-working Jesus, under the false plea that the Roman government would be alarmed at the phrenzy of the people.

310. **Caiaphas’s Prophecy.**—Caiaphas, the high-priest, proclaimed in the assembly:—“It is expedient for us, that one man should die for the people, and that the whole nation perish not:” a prophecy that Jesus should die for that nation; and not “for that nation only.” “From that day forth they took counsel together for to put Him to death.” But our Lord now retired to Ephraim, near Samaria; for “His hour was not yet come.”

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did Mary greet our Lord? 308. Describe the raising of Lazarus? 309. What was the effect upon the people? 310. What was the prophecy of Caiaphas?

*Matt. xx. 17—19; Mark x. 32—34; Luke xviii.*

31—34

311. **Christ foretells his crucifixion.** — While travelling Jesus announced to His Apostles more clearly His approaching death: His betrayal unto the chief Priests and Scribes, who would condemn Him to death; and then “deliver Him to the Gentiles, to mock, and to scourge, and to crucify Him;” but that “on the third day He shall rise again.” The disciples, however, could not comprehend Him.

*Matt. xx. 20—28; Mark x. 35—45.*

312. **Ambition of James, and John.** — The Apostles believing that the Christ was now about to set up a temporal kingdom, James and John, the two sons of Zebedee, requested their mother, *Salome*, to beg of Jesus, that “they might sit one on His right hand and the other on His left, in His Kingdom.” Jesus answered:—“Ye know not what ye ask.” Then, suggesting whether they could drink of His bitter cup, and endure His agonizing baptism, He told them that those honoured places were not His to give; but were for “them for whom it is prepared of My Father.”

313. **The Jealousy of the Ten.** — The other Apostles no sooner heard of this application of James and John, than they became very indignant: Jesus then exhorted them not to aim at greatness and authority, but to minister to each other;—he who would be chief, “let him be your servant: even as the Son of Man came not to be ministered unto,

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311. In what terms did the Christ foretell His death?  
312. What was the ambitious desire of the two sons of Zebedee? 313. How did our Lord answer the indigna-

“but to minister, and to give His life a ransom for many.”

*Matt. xx. 29—34 ; Mark x. 46—52 ; Luke xviii. 35—43.*

314. **The Blind near Jericho.**—Advancing to Jericho, followed by his Apostles, and an immense crowd, two blind men sitting by the way side, learning that Jesus was passing by, cried out: “O Lord, Thou Son of David, have mercy on us.” The crowd endeavoured to stop them; but *Bartimeus* especially would not be silenced. The Christ then called them, and learning their wants, He instantly touched their eyes, and they received sight. “The people then gave praise unto God.”

*Luke xix. 1—10.*

315. **Zacchæus.**—Passing through Jericho, Jesus perceived one *Zacchæus* in a sycamore tree intently gazing on Him. He was a chief publican, who gathered the revenue from the tax-gatherers; and being little of stature he had climbed the tree to get a good view of the Christ. Jesus desired him to hasten down, and told him:—“to-day I shall abide at thy house.”

316. The people murmured, but *Zacchæus* felt honoured at this condescension of the Saviour; and after listening to His subsequent discourse, he became a convert to the Gospel, and promised to give half of his riches to the poor, and to make restitution fourfold to all he had wronged. “This day,” said Jesus, “is salvation come to this house;” and declared, that “the Son of Man is come to seek, and to save, that which was lost.”

tion of the other apostles? 314. What Miracle did our Lord in the Neighbourhood of Jericho? 315. What honour did Jesus confer upon Zacchæus? 316. What



*Luke* xix. 11—27.

317. **The Pounds.**—These proceedings led the multitude to imagine that the Kingdom would immediately appear. But to check the notion, Jesus delivered the parable of the *Pounds*; wherein He taught that the nobleman would have to travel in a far country before he could receive his Kingdom; in the meanwhile he would distribute *ten pounds* among his servants; saying, "*Occupy till I come.*"

318. On his return, he took account; and the servant whose pound had gained ten pounds, he made ruler over *ten cities*; and the one who had gained five pounds, over *five cities*; but the unprofitable servant who hid his lord's money in a napkin was deprived of the pound he had received; and the enemies, who would not have this nobleman to rule over them, he ordered to be slain before him. Thus teaching them not to think of a temporal, but of a spiritual Kingdom.

*Matt.* xxvi. 6—13; *Mark* xiv. 3—9; *John* xii. 1—8.  
(*Saturday*).

319. **At Bethany.**—Approaching Jerusalem, Jesus not many days before the Passover stayed at Bethany at the house of *Simon the leper*. Whether this man was still living is not said. Here a supper was provided for our Lord and His followers. Martha served, and Lazarus was a guest at the table. During the repast *Mary* came with an alabaster box of precious ointment, and poured it over the head of Jesus and anointed His feet, and wiped them with her hair.

320. **Mary, and the ointment.**—The Apostles were indignant at "this waste," especially Judas Iscariot,

was the effect upon Zacchæus? 317. Why did our Lord put forth the parable of the *Pounds*? 318. What is the meaning of the Parable? 319. What occurred at Bethany at the house of Simon the Leper? 320.

who said, "this ointment might have been sold for "much (300 pence), and given to the poor." Jesus answered:—"why trouble ye the woman; she "hath wrought a good work upon Me." "Ye have "the poor always with you," not Me. "She has "come aforehand to anoint My body to the bury-  
"ing." And "wheresoever this Gospel shall be "preached, what this woman hath done shall be "told for a memorial of her."

*Matt.* xxvi. 1—5; *Mark* xiv. 1, 2; *John* xii. 9, 10.  
(*Sunday*).

321. **Plotting against Jesus.**—Two days before the Passover, our Lord predicted to His disciples His being betrayed and crucified; and while He was in Bethany the chief priests plotted how they might take Jesus by subtlety and kill Him; and put *Lazarus* also to death, because through him many believed in the Christ.

*Matt.* xxvi. 14—16; *Mark* xiv. 10, 11.

322. **The scheming of Judas.**—*Judas Iscariot*, angry, perhaps, at the reproof of Jesus, now went to the enemies of our Lord, and bargained, saying: "what will ye give me and I will deliver Him unto "you? And they covenanted with him for 30 pieces "of silver (about £3. 16s.)." Judas then departed, and waited his opportunity.

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What was the conduct of the Apostles on the anointing of Mary? 321. While Jesus was at Bethany what were the proceedings of the Chief Priests? 322. What step did Judas Iscariot now take?

*From our Lord's Fourth and Last Passover,  
to His Ascension.*

*Matt. xxi. 1—11 ; Mark xi. 1—10 ; Luke xix.  
28—44 ; John xii. 12—19. (Monday.)*

**323. The Ass, and the Colt.**—Crowds from Jerusalem came over to Bethany to see the Wonder-working Jesus, and Lazarus also whom He had raised from the dead. Our Lord, therefore, thought it time to make His public entry into Jerusalem. Proceeding on the morrow to Bethphage He despatched two of His disciples to bring to Him a certain *ass* and her *colt* that they would find in the village ; and which their owner, when learning that "the Lord had need of them," would readily yield up to Him.

**324. Triumphal Entry into Jerusalem.**—The prophecy of Zechariah was now to be fulfilled in the King coming to Zion "meek and sitting on an ass, "and a colt the foal of an ass," (*Zech. ix. 9 ; Isai. lxi. 11.*) The disciples threw their garments on the colt, and Jesus sat thereon : and vast multitudes thronging the procession cut down branches, and strewed them with their garments in the way ; crying aloud :—"Hosanna to the Son of David ; "Blessed be the King that cometh in the name of the Lord : Hosanna in the highest."

**325. Lament over Jerusalem.**—Continuing His march the Pharisees would have had Jesus restrain the shouts of the multitude ; but, "if these should hold their peace," He said, "the stones would immediately cry out," and now catching sight of

323. How did the Christ make His public entry into Jerusalem? 324. What was the prophecy? What was the exclamation of the people? 325. What was the

the Holy City, as He descended the Mount, and foreseeing its utter ruin and desolation a few years hence, He "wept over it;" deeply sorrowing that it recognised not the things "belonging to its peace;" and "knew not the time of its visitation."

326. **Who is this?**—Passing through the streets of the Holy City surrounded by an exulting throng, the ears of the triumphant King continually heard "Who is this?" when the multitude answered: "This is Jesus, the prophet of Nazareth of Galilee." They expected now to see Him assume the sceptre, and the crown; and restore the Kingdom to Israel. But night came, and to their astonishment no Royal proclamation; Jesus had retired to Bethany.

*Matt.* xxi. 17—22; *Mark.* xi. 12—14. (*Tuesday*).

327. **Cursing the Fig-tree.**—When returning in the morning early to Jerusalem, feeling hungry, our Lord, at the sight of a fig-tree by the road side covered with leaves, approached it in the expectation of finding fruit thereon; but there was none. Seeing in this a portraiture of hypocritical Israel, abundant show,—plenty of leaves—but no fruit, He denounced its utter barrenness:—"Let no fruit grow on thee henceforward for ever."

*Matt.* xxi. 12, 13; *Mark.* xi. 15—17; *Luke* xix.

45, 46.

328. **Purges the Temple.**—Arrived in Jerusalem, our Lord proceeded to the Temple, and found there as at His first Passover the old worldly traffic going on in its very courts. He immediately expelled the buyers, and the sellers, and the money-changers, overthrew their tables, and their seats; exclaiming "Is it not written, My House

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Christ's lament over Jerusalem? 326. What was the surprise of Jerusalem at the triumphal entry of the King? 327. Why was the fig tree cursed? 328.

"shall be called a House of Prayer for all nations ;  
"but ye have made it a den of thieves." (*Isai. lvi.*  
*7 ; Jer. vii. 11.*).

*Matt. xxi. 14—17 ; Luke xix. 47, 48.*

**329. Teaching and Healing.**—Jesus remained in the Temple, and began once more to teach the people, who were astonished, as well as gratified, at His doctrines ; and He healed the lame, and the blind, and all who came to Him. The very children uttered aloud their praises :—"Hosanna to the Son of David." The Pharisees called upon Jesus to restrain them ; but He appealed to the Scriptures :—"Out of the mouth of babes and sucklings thou hast perfected praise." (*Ps. viii. 2.*) And He left them.

*Matt. xxi. 20—32 ; Mark xi. 27—33 ; Luke xx.*  
*1—8. (Wednesday.)*

**330. Christ's Authority.**—On the morrow Jesus revisited the Holy City, and on the way from Bethany, surprise was expressed by the Apostles at the withered fig-tree. This led our Lord to impress upon them the amazing power of *faith* and *prayer*. He now resumed His teaching in the Temple, when the Jews demand of Him :—"By what authority doest thou these things, and who gave Thee that authority ?"

**331. Christ's answer.**—Jesus in reply put to the chief-priests and elders a counter-question :—"The baptism of John, whence was it ? from heaven, or of men ?" As they would not venture to reply, He would not deign to answer their enquiry. Our Lord then gave them the parable of the *Two Sons*

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How did our Lord again cleanse the Temple ? 329. What did He on remaining there ? 330. What was the teaching of the Christ from the withering of the fig-tree ? 331. What was the answer of our Lord

who were directed by their Father to go and work in his Vineyard.

332. **The Two Sons.**—The first encountered by the Father said boldly :—"I will not ; but afterward he repented, and went ;" the other hypocritically answered :—"I go sir, and went not." Jesus then asked His enemies, "which of these two sons did the will of their Father?" They answer, the first. Now the *first* implied the Gentiles or publicans, and chief sinners, the drunken, and the profane ; the *second*, the Jews, and Scribes and Pharisees, and professors, the self-righteous, and those with only the form of godliness. Therefore did Jesus tell His listeners, that from the teaching of John the Baptist, "the publicans and the harlots go into the Kingdom of God before you."

*Matt.* xxi. 33—46 ; *Mark* xii. 1—12 ; *Luke* xx.

9—19.

333. **The Wicked Husbandmen.**—To give force to this reflection on the Pharisees, our Lord added another parable, the *Vineyard let out to Husbandmen* : where the Vineyard is the Church, (*Isai.* v. 1), the Householder God, the husbandmen the Jewish nation, who constantly ill-treated, and rejected, the Householder's Servants, the Prophets, and Apostles, and at last slew the Householder's Son. They were then given over to judgment, and the Vineyard transferred to other husbandmen, the Gentiles.

334. **The Rejected Stone.**—To this parable Jesus annexed that of the *Rejected Stone* spoken of in the Psalms, and in the Prophets, (*Ps.* cxviii. 22 ; *Isai.* xxviii. 16.) to point out to the Jews the danger which threatened them. In this the *Messiah*, the

when questioned as to His authority? 332. Explain the parable of the *Two Sons*. 333. What is the parable of the *Wicked Husbandmen*? 334. What is

Christ, is the stone, which the Jews reject : whoever is offended with it *shall be broken*; while its enemies shall be crushed by it *to powder*. The Pharisees would now have seized our Lord, but they feared the people, who "took Him for a prophet."

*Matt. xxii. 1—14.*

**335. Royal Marriage Feast.**—The Christ continued His teaching with the parable of the *Marriage Feast of the King's Son*. The King is God, the Father ; the Son, Jesus the Christ ; the Marriage, the union of Christ, the Bridegroom, and the Church, His Bride ; the Feast, the Gospel Kingdom. The Jews were the first invited to participate in it, and accepted the invitation by listening to its promises, but when "all things are ready," they refuse to come ; some went to their farms, some to their merchandise—preferred life present to life to come ; and the rest ill-treated the messengers, (their prophets, and teachers,) and slew them. The King then destroyed these murderers, and their city : but more—

**336. The Wedding Garment.**—The servants, (Teachers, and Apostles), were now sent into the highways to gather in all they could of the Gentiles "both bad and good," and the Wedding was furnished with guests. When the King entered he saw there a man who had not on a *Wedding Garment*, (loyalty, and faithfulness, the garment of the soul),—the false cannot escape. When charged with his disloyalty "he was speechless ;" and in punishment was cast into outer darkness. The kingdom thus passed from the Jews to the Gentiles.

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the parable of the *Rejected Stone*? 335. Of the *Royal Marriage Feast*? 336. What is meant by the *Wedding Garment*?

*Matt. xxii. 15—22 ; Mark xii. 13—17 ; Luke xx.  
20—26.*

337. **Tribute to Cæsar.**—The angry Pharisees now get the Herodians to join them in the endeavour to entangle Jesus in His talk ; and therefore put to Him the question—"whether it was lawful to give "tribute unto Cæsar or not?" Our Lord said :—"Show me the tribute money?" and then asked "whose is this image and superscription?" they answered, "Cæsar's." He then replied :—"Render "unto Cæsar the things which are Cæsar's, and "unto God the things which are God's."

*Matt. xxii. 23—33 ; Mark xii. 18—27 ; Luke  
xx. 27—40.*

338. **The Resurrection.**—The Sadducees came next. Denying the Resurrection, they demanded of Jesus :—if a woman having had seven husbands all deceased, and she dies—"in the Resurrection "whose wife shall she be of the seven?" Our Lord answered :—"Ye do err, not knowing the Scriptures "nor the power of God"....."in the Resurrection "they neither marry, nor are given in marriage ; "but are as the Angels of God."

*Matt. xxii. 34—40 ; Mark xii. 28—34.*

339. **The Lawyer.**—Then came the Scribe, or Lawyer, enquiring of the Christ, which is the great Commandment in the Law. Jesus answered :—"Thou shalt love the Lord thy God with all thy "heart, and with all thy soul, and with all thy "mind. This is the first and great Commandment.

337. How did our Lord answer as to giving tribute unto Cæsar? 338. What was our Lord's answer to the Sadducees with regard to the Resurrection? 339. How did He answer the Lawyer as to the great commandment



"And the second is like unto it ; Thou shalt love thy neighbour as thyself. On these two Commandments hang all the law and the prophets."

*Matt.* xxii. 41—46 ; *Mark* xii. 35—37 ; *Luke* xx. 41—44.

340. **David's Son and Lord.**—Jesus now put a question to the Pharisees demanding what they thought of Christ? whose "Son is He? They said, "the Son of David." The Christ then quoting David's own words:—"The Lord said unto my "Lord sit thou on my right hand until I make thine "enemies thy footstool," (*Ps.* cx. 1.) inquired:—"If David called Him Lord, how is He his Son?"—can He possess a divine and human nature? the Jews could not answer.

*Matt.* xxiii. ; *Mark* xii. 38—40 ; *Luke* xx. 45—47.

341. **Pharisees reproved.**—After exhorting the multitude to receive the Law from those who sit in Moses' seat, but not to imitate their works, Jesus reproved the Scribes and Pharisees for their intolerance, and pride ; for their rapacity, and false zeal ; superstition as to oaths and tithes ; and their hypocrisy in cleansing the outside, and not the within.

342. **Christ's Lament.**—Jesus then foretold their destruction, and lamented over the ruin of Jerusalem, the Temple, and the people, saying;—"O Jerusalem! Jerusalem !.....How often would I have "gathered thy children together, even as a hen "gathereth her chickens under her wings and ye "would not." The Lord now proceeded to leave the Temple.

*John* xii. 20—36.

343. **Greeks and the Christ.**—Certain Greeks then

in the Law? 340. What was the relation of the Christ to David? 341. For what did our Lord reprove the Pharisees? 342. What was the Christ's lament over Jerusalem? 343. What was the desire of the Greeks?

"treated his fellow servants, and ate and drank "with the drunken," and was taken by surprise at his master's sudden appearance, cut off, and punished with the hypocrites.

*Matt. xxv. 1—13.*

351. **The Ten Virgins.**—Then, to urge them to further watchfulness, and preparedness, Jesus put forth the parable of the *Ten Virgins*, five *wise*, and five *foolish*; all waiting for the Bridegroom—the coming of the Lord. The *Virgins* represent Christians; the *Lamps*, their profession of faith, or outward Christianity; the *oil*, the inward spiritual gifts. During the delay, they all slumber and sleep—occupy themselves with the affairs of this life.

352. Suddenly the Bridegroom (the Christ) comes: those with a supply of spiritual gifts, the *wise*, are ready, and attend their Lord to the wedding, and the door is shut. The *foolish*, having no oil, and their lamps being extinguished, appeal in vain to their neighbours; and go at last to the fountain head (the Scriptures), but it is too late: they knock uselessly at the door (of heaven), and find themselves shut out. This parable is a test of *faith*.

*Matt. xxv. 13—30.*

353. **The Talents.**—Our Lord next uttered the parable of the *Talents*,—the test of *works*. Here the Kingdom of Heaven is likened to a man who, setting out for a far country, delivered to his servants so many *talents* each to improve. On his return he reckoned with them, and gave adequate

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351. Of the *Ten Virgins*? 352. What is the elucidation of this parable? 353. Explain the parable of the *Talents*?

rewards to those faithful to their trust, but cast "the unprofitable servant into outer darkness."

*Matt. xxv. 31—46.*

**354. Last Judgment.**—Jesus then foreshadowed the *Last Judgment*—the judgment "according to works." The *Sheep* on the right hand, the good and faithful, who have administered to the wants of the Lord's disciples, will "inherit the Kingdom" prepared for them from the foundation of the "world:" while the *Goats* on His left hand, the wicked, who have neglected the wants of His disciples, will be sent "into everlasting fire, prepared for the devil, and his angels."

*Matt. xxvi. 1—5; 14—16; Mark xiv. 10, 11;*

*Luke xxii. 2—6.*

**355. Bargain of Judas.**—After concluding these sayings our Lord went to Bethany, and there indicated to His disciples that, "after two days is 'the Feast of the Passover, and the Son of Man is 'betrayed to be crucified.'" The chief priests, Scribes, and Elders, had now assembled in the palace of Caiaphas, the high-priest, to consult how they might kill Jesus; yet not on the Feast day lest there should be an uproar of the people. *Judas Iscariot* then came to them and covenanted to betray the Lord for 30 *pieces of silver*.

*Matt. xxvi. 17—19; Mark xiv. 12—16; Luke xxii. 7—13; John xiii. (Thursday).*

**356. Preparation for the Passover.**—The disciples now inquire of our Lord where He would wish to eat the Passover. He told Peter and John to "go 'into the City," when they would see "a man

354. What does our Lord say of the *Last Judgment*? 355. What was the bargain of Judas Iscariot?

356. Where was preparation made for the Passover?

came to Philip, and expressed a desire to "see Jesus." Informed of this desire our Lord exclaimed :—"The hour is come, that the Son of Man should be glorified...Except a corn of wheat fall into the ground, and die, it abideth alone"—produces nothing—"but if it die, it bringeth forth much fruit." Thus did He prognosticate His own death ; and declare death to be the forerunner of life and glory.

344. **Voice from Heaven.**—But the prospect brought anguish to His human soul, and he prayed to His Heavenly Father for strength, and support :—"Father ! glorify Thy name." Instantly came a Voice of comfort from Heaven :—"I have both glorified it, and will glorify it again." Some thought it thundered ; others, that it was the voice of an Angel.

345. **Nature of Christ's death.**—The people not comprehending the meaning of this utterance, Jesus explained it as purporting the manner of His death :—"I, if I be lifted up from the earth, will draw all men unto Me." Our Lord now announced Himself as the "Light ;" and urged His hearers to take advantage of the Light while it was with them. He then departed.

*Mark xii. 41—44 ; Luke xxi. 1—4.*

346. **Widow's Mite.**—When passing through the Temple, Jesus paused in the Court of the women ; and while observing the offerings cast into the Treasury, He perceived a widow throw in *two mites*, which make a *farthing*. He immediately said to His disciples :—"This poor widow hath cast in more than all...they cast in of their

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How was it met? 344. What said the Voice from Heaven? 345. In what words did our Lord foretell the nature of His death? 346. Whose liberality did

"abundance...but she of her penury, hath cast in  
"all that she had, even all her living."

*Matt. xxiv. ; Mark xiii ; Luke xxi. 5—38.*

347. **Fall of Jerusalem foretold.**—Quitting the Temple, the disciples called our Lord's attention to the vastness of the building, and the beauty and magnificence of its appearance. He then warned them of its early destruction, saying :—"there shall not be left one stone upon another that shall not be thrown down." He then passed on to the Mount of Olives, where He sat down.

348. Peter, James, John, and Andrew, then enquired of Jesus, as He looked upon Jerusalem from the Mount, when this desolation would take place, when He Himself would come, and when would be the end of the world? Our Lord intimated certain preceding, and attendant signs, and the suddenness of the visitation, and the total destruction of the Jewish polity; illustrating His remarks by parables.

349. **Fig-tree.**—When the branch of the *Fig-tree* "is yet tender, and putteth forth leaves, ye know," said Jesus, "that summer is nigh;" so, "when ye shall see all these things know that it (the visitation) is near, even at the doors." It shall be as sudden as the flood in the days of Noah, and the coming of a thief, "therefore be ye also ready."

350. **Wise Servant.**—So likewise be ever prepared like the *Wise Servant* for his master's return, and like him so live as to merit reward, for he was made ruler over all his goods; and be not like the reckless and neglectful servant, who "ill-

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our Lord notice in the Temple? 347. What did the Christ foretell respecting Jerusalem? 348. What enquiry did certain disciples of our Lord now make at the Mount of Olives? 349. How did the *fig-tree* elucidate the coming of Christ? 350. What was the meaning of the parable of the *Wise Servant*?

“bearing a pitcher of water;” they were to follow him, and tell the good man of the house that Jesus and His disciples would keep the Passover in his house; and on entering they would find “a large upper room furnished and prepared; there make ready.”

*John xiii. 1—20.*

**357. Washes the disciples feet.**—Our Lord proceeded to the guest chamber with His disciples, and they all took their places at the Supper Table. But a contention arose among the disciples as to who should wash their feet. Jesus, to rebuke them, immediately descended from the table, girded Himself with a towel, and began at once to perform the customary washing upon them all.

**358. Peter's refusal.**—Peter astonished at this humility of his Gracious Master, objected to his Lord washing his feet. Jesus then said:—“If I wash thee not, thou hast no part with Me.” Peter instantly exclaimed:—“Lord! not my feet only, but also my hands, and my head.” Then answered Jesus:—“He that hath had a bath needeth only to wash his feet, but is clean every whit: and ye are clean, but not all.”

*Luke xxii. 15—18.*

**359. The Passover.**—Jesus now returned to the table, and said how greatly He had desired to eat this Passover with His disciples before He suffered; adding,—“for I will not any more eat thereof until it be fulfilled in the Kingdom of God; and he took the cup, and gave thanks, saying, Take this, and divide it among yourselves; for I will not

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357. When, and why did our Lord wash the disciples feet? 358. What was our Lord's reply to Peter's objection? 359. What were our Lord's remarks at the

"drink of the fruit of the Vine until the kingdom of God shall come."

*Matt.* xxvi. 20—25; *Mark* xiv. 17—21; *Luke* xxii. 14; *John* xiii. 21—30.

360. **Reveals His Betrayer.**—It was not long before Jesus remarked to His disciples that one of them would betray Him. Each demanded :—"Lord is it I?" Our Lord answered :—"He that dippeth his hand with Me in the dish, the same shall betray Me."—his hand "is with Me on the table." John then asked :—"Lord who is it?" Jesus said :—"He it is to whom I shall give a sop when I have dipped it;" "and when He had dipped the sop He gave it to Judas Iscariot." Our Lord then told him, "that thou doest do quickly." Judas "went immediately out, and it was night."\*

*Matt.* xxvi. 26—29; *Mark* xiv. 22—25; *Luke* xxii. 19, 20.

361. **Institutes the Holy Communion.**—1st *the Bread*—"As they were eating Jesus took bread and "blessed it ("gave thanks" says St. Luke), and "broke it, and gave it to His disciples, and said :—

"Take, eat; this is My Body." (St. Matt. St. Mark.)

"This is My Body which is given for you : this do in remembrance of Me." (St. Luke).

2nd. *The Cup (or Wine)*—"And He took the Cup, and gave thanks, and gave it to them, saying :—*Drink ye all of it; for this is My blood of the New Testament, which is shed for many—for the remission of Sins.*" (St. Matt.)—St. Mark leaves out "for the remission of sins."

"This cup is the New Testament in My blood, which is shed for you." (says St. Luke).

beginning of the Supper? 360. In what words does our Lord reveal His betrayer? 361. At the Institution of

\* Whether Judas Iscariot went out *before* the institution of the Lord's Supper, or *after*, is not clear. There is great difference of opinion. St. John would lead us to suppose he went out *before*, St. Luke *after*.

*John* xiii. 31—38 ; *Matt.* xxvi. 31—34 ; *Mark* xiv. 27—31 ; *Luke* xxii. 31—34

362. **Farewell address.**—Jesus now gave to His Apostles a parting address. He spoke of His glorification, and His approaching departure, and gave to them a *New Commandment*:—"that ye love one another as I have loved you." At the same time intimating that all would be offended because of Him that night. Peter on his own behalf exclaimed:—"though all men should be offended... yet will I never be offended." "I will lay down my life for thy sake." Jesus instantly warned him:—"the cock shall not crow till thou hast denied Me thrice."\*

### *John* xiv.

363. **Many Mansions.**—Our Lord next told them that there were "many mansions," in His Father's House, and that He was going to prepare a place for them. But *Thomas* expressing himself ignorant of the way, Jesus said:—"I am the way, the truth, and the life, no man cometh to the Father but by Me," adding:—"If ye had known Me, ye should have known My Father also." *Philip* then asked to see the Father. Our Lord replied:—"he that hath seen Me hath seen the Father."

the Holy Communion or Lord's Supper, what does Christ say when giving the *Bread*? What, when giving the *Cup*, or *Wine*? In what do the Gospels differ in this? 362. What warning did our Lord give to Peter? 363. What did our Lord say of the *Many Mansions*? Of the way to the Father? Of seeing the Father?

\* *St. Mark* writes:—"Before the cock crow twice, thou shalt deny Me thrice." The other Gospels mention only the well-known and customary, cock-crowing of early dawn, which is usually heard. *St. Mark* alludes to the midnight cock-crowing also, which is seldom listened to: he refers also to the usual Roman division of the night into four watches (*Mark* xiii. 35). The third watch was called the cock-crowing; then came the actual second crowing of the bird.



364. **Ask and Have.**—Jesus also told them:—"If ye ask any thing in My name I will do it;" and again, "Whatsoever ye ask the Father in My name He will give it you." And He promised to send them another *Comforter*, who should abide with them for ever:—"I will not leave you comfortless."

365. **Holy Ghost, the Comforter.**—This *Comforter* would be the Holy Ghost, whom the Father will send in His name. And, said our Lord;—"He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "Even the *Spirit* of truth;" and "He will guide you into all truth;" "and He will shew you things to come." "He dwelleth with you and shall be in you."

366. **Keep the Commandments.**—Our Lord then urged upon them, that if a man loved Him, and would retain His love he must keep His commandments; "and My Father will love him and We will come unto him, and make Our abode with him." Jesus then gave them the blessing of peace:—"Peace I leave with you, My peace I give unto you. Let not your hearts be troubled." "Rejoice! because I go unto the Father."

### *John xv.*

367. **The Vine.**—Before parting, our Lord gave them a clear idea of the intimate union that existed between Him and them; and of their complete dependence upon Him by the parable of the *Vine*, and the *Branches*. "I am the *Vine*," He said, "and ye are the *Branches*." "A branch cannot bear fruit...except it abide in the Vine; no more can

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364. What does our Lord promise to give to His disciples? 365. What is the work of the Holy Ghost the Comforter? 366. What promise is given to those who keep Christ's Commandments? 367. Explain the

"ye except ye abide in Me." "Without Me ye can do nothing." A branch will be pruned; and if fruitless be taken away, and burned.

368. Jesus then exhorted them to mutual love; called them *His friends*; and said:—"Ye' have "not chosen Me, but I have chosen you, and "ordained you," to go and bring forth fruit. He warned them also of the opposition of the world; but the "spirit of truth" would comfort them, and "testify" to them of Christ, that they might bear witness of Him.

*John xvi.*

369. **Persecutions.**—He next spoke of the persecutions that would attend them; and of the necessity of His going away in order that the Spirit, "the Comforter," might come unto them. "A little while," and He would "go to the Father." He told them also that all prayers to God, the Father, should be put up in His name, and they would be answered. Once more reminding them of future "tribulation," He promised them support, and peace.

*John xvii.*

370. **Christ's Prayer.**—Jesus in conclusion now prayed to the Almighty Father in His own behalf, (1—5): "Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee."..."I "have finished the work which Thou gavest Me "to do."

371. He then prayed for His *Apostles*, (6—19): "Holy Father, keep through Thine own Name

parable of the *Vine* and the *Branches*. 368. What was the exhortation of our Lord to His disciples now? 369. What troubles did He foretell awaited them? 370. For whom did the Christ now pray? What was the purport of His prayer? 371. What was our Lord's

"those whom Thou hast given Me, that they may be one as We are." "Sanctify them through Thy truth. As Thou hast sent Me into the world so have I also sent them into the World."

372. Lastly, Jesus prayed for *all Believers*, (20—24): "I pray not for these (Apostles) alone, but for them also which shall believe on Me through their word, that they all may be one... one in Us...one even as We are one: I in them, and Thou in Me...that the world may know that Thou hast sent Me." "Father I will that they also...be with Me where I am, that they may behold My glory." Our Lord now quitted the guest-chamber, and went with his disciples unto the Mount of Olives.

*Matt. xxvi. 36—46; Mark xiv. 32—42;*

*Luke xxii. 39—46.*

373. *Garden of Gethsemane.* — Proceeding to the *Garden of Gethsemane*, on the other side of the brook Kidron, Jesus took Peter, James, and John apart, to watch with Him, while He retired to pray:—"O My Father, if it be possible," said Jesus, "let this cup pass from Me; nevertheless not My will, but Thine be done." Thrice did our Lord use these same words. His sorrow and agony of soul were so intense and exhausting, that blood burst from the pores of His skin with the perspiration; and angels came and strengthened Him.

374. The three Apostles also were unequal to the watching: thrice did Jesus awake them; and He gently commiserated their feebleness, saying:—"The spirit indeed is willing, but the flesh is weak."

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prayer for His Apostles? 372. What, for those who would believe through their teaching? 373. What were Christ's sufferings in the Garden of Gethsemane? 374. What did the three Apostles?

Then at last, He exclaimed :—"It is enough, the hour is come ; behold, the Son of Man is betrayed into the hands of sinners. Rise, let us be going, he that betrayeth Me is at hand."

*Matt.* xxvi. 47—56 ; *Mark* xiv. 43—52 ;

*Luke* xxii. 47—53 ; *John* xviii. 1—12.

375. **The Betrayal.**—The glimmering lanterns and torches indicated the arrival of the traitor, Judas, who, with a band of men, from the chief priests and Pharisees, approached his Lord, and saluted Him, saying :—"Hail Master ! and kissed Him." "Friend," said Jesus, "wherefore art thou come ? Betrayest thou the Son of Man with a kiss ?" Then seeing the soldiers advancing, He demanded :—"Whom seek ye." "Jesus of Nazareth," was their reply. "I am He," said our Lord ; when they instantly "went backward, and fell to the ground."

376. **Peter's zeal.**—Jesus then desired in behalf of His disciples :—"If therefore ye seek Me, let these go their way." But Peter in his zeal, drew his sword, and smote off the ear of one Malchus, the high-priest's servant. Our Lord at once repaired the mischief, and forbade the use of such earthly weapons in His behalf ; for had need been, His Father would have given Him twelve legions of angels. Jesus was now bound, and led to His trial ; but the disciples all "forsook Him, and fled."

*John* xviii. 13. 19—24.

377. **Before Annas.**—Our Saviour was first brought before *Annas*, the father-in-law of Caiaphas. Annas was the high priest appointed according to Jewish custom, for life ; Caiaphas was

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375. How was our Lord betrayed ? 376. How did Peter show his zeal ? what did his Divine Master then ? 377. What was our Lord's examination before

the high-priest nominated by the Roman Government, and usually for the year only. Annas asked Jesus "of His disciples, and of His doctrine." Our Lord answered, that He had taught openly; "Ask them which heard Me." An insolent officer then struck Jesus, who exclaimed:—"If I have spoken evil, bear witness.....if well, why smitest thou Me," Our Lord was now transferred to Caiaphas.

*Matt.* xxvi. 57—67; *Mark* xiv. 53—65;

*Luke* xxii. 54 63—65.

378. **Before Caiaphas.**—It was midnight when Jesus was brought before *Caiaphas*, and his council of priests. False witnesses were produced, who charged the Saviour with teaching contrary to the Jewish faith, and threatening to destroy the Temple, the pride of the nation, in three days. But Jesus answered nothing.

379. **The admission of Jesus.**—Then said the excited Caiaphas,—“I adjure Thee by the Living God, that Thou tell us whether Thou be the Christ, the Son of God; the Son of the Blessed?” Our Lord replied:—“Thou hast said; Nevertheless...hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.” This was enough, the high-priest rent his clothes; the assembly held this to be blasphemy; and they all gave their verdict—“*He is guilty of death.*” But this sentence must be confirmed by the Council of the Sanhedrin.

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*Annas?* 378. What, before *Caiaphas*? 379. What admission did our Lord make?

*Matt. xxvi. 58. 69—75; Mark xiv. 54. 66—72;*

*Luke xxii. 54—62; John xviii. 15—18. 25—27.*

380. **Peter's denial.**—On the capture of Jesus, Peter followed afar off; but entered with John into the palace of the high-priest, to see the end. When in the court warming himself by the fire, a maid noticed him, and charged him with being "one of this Man's disciples." Peter denied, saying:—"I know Him not." Again, another maid accused him of being a follower of Jesus of Nazareth. Once more he denied with an oath:—"I know not the Man." Others came, and said to Peter, "Thou art one of them, for thy speech bewrayeth thee." Again he cursed and swore, and denied his Lord; "immediately the *cock crew*."

*Matt. xxvii. 67, 78; Mark xiv. 65;*

*Luke xxii. 63—65.*

381. **The Mockery.**—While waiting for the dawn, when Jesus would be taken before the Sanhedrin, the high court of the Jews, our Lord was exposed to the spitting, the buffeting, the blind-folding, and the mockery of the servitors of the palace. Some indeed, "smote Him with the palms of their hands," saying:—"Prophecy unto us, Thou Christ, who is he that smote Thee?" Peter, however, at the sound of the *cock-crowing*, perceived his Lord's eye turned upon him, and remembering the prediction of his denial, "he went out, and wept bitterly."

*Matt. xxvii. 1; Mark xv. 1; Luke xxii. 66—71.*

(Friday).

382. **Before the Sanhedrin.**—As it was illegal for

380. What was the *denial* of Peter? 381. What was the nature of the mockery our Lord endured in the palace of Caiaphas? what did Peter at the sound of the *cock-crowing*? 382. What was the character of the

## 114 OUR LORD'S FOURTH PASSOVER [A.D. 30.]

the Sanhedrin to hold a Council in the night time, Jesus was brought at daylight to the Temple Court, where they had now assembled. The first demand was :—"Art Thou the Christ? tell us." Jesus replied :—"If I tell you, ye will not believe;" and He said again :—"Hereafter shall the Son of Man sit on the right hand of the power of God." They all now ask :—"Art Thou then the Son of God?" our Lord answered :—"Ye say that, I am." This was enough : they needed no more witnesses ; and Jesus therefore must be taken before the Roman Governor for the sentence of death to be carried out.

*Matt. xxvii. 3—10.*

383. **Judas hangs himself.**—Judas, the betrayer, finding that his Divine Master was condemned to death, repented of his wickedness, and took back the thirty pieces of silver to the chief priests and elders in the Temple, exclaiming :—"I have sinned in that I have betrayed the innocent blood." They answered :—"what is that to us? see thou to that."

384. Judas then threw down the silver ; and went and hanged himself. The money being the price of blood, it could not be applied to Temple uses ; the chief priests, therefore, "bought with it the potter's field to bury strangers in ;" hence its name, *Aceldama*, the "field of blood."

*Matt. xxvii. 11 ; Mark xv. 1, 2. ; Luke xxiii. 1—6 ; John xviii. 28—38.*

385. **Before Pilate.**—As the Jews had not now the power of life and death, it was necessary that

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trial of Jesus before the Sanhedrin? 383. What did Judas Iscariot on hearing of our Lord's condemnation? 384. What was his end? 385. What was the nature

Jesus should be tried by the Roman Governor. When brought before *Pontius Pilate*, he demanded:—"What accusation bring ye against this Man?" They answered:—"If He were not a malefactor, we would not have delivered Him up unto thee." Then "take ye Him," said the Governor, "and judge Him according to your law." This decision took the accusers by surprise.

386. **The charges.**—As Pilate would not listen to any accusation of blasphemy, nor trouble himself with matters of the Jewish religion, the enemies of Jesus must find some political offence; and therefore they charge Jesus with "perverting the nation, forbidding to give tribute to Cæsar, and saying, that He Himself is Christ, a King." "Art Thou the King of the Jews?" said Pilate. "Thou sayest it, I am a King," said Jesus; but not in the Roman sense of the word.

387. **Christ's Kingdom.**—"My Kingdom," said our Lord, "is not of this world;" for "then would My servants fight, that I should not be delivered to the Jews:" but, "I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto *the truth*. Every one that is of the truth heareth My voice." Pilate then, after saying, "What is truth?" proclaimed:—"I find no fault in this Man." But the Jews being dissatisfied, and the Governor hearing that Jesus was of Galilee, he sent Him to Herod.

*Luke xxiii. 6—12.*

388. **Before Herod.**—Galilee being in Herod's jurisdiction, and Herod being then in Jerusalem for

of our Lord's examination before Pilate? 386. What were the charges brought against our Lord when before the Roman Governor? 387. What was the explanation Christ gave of His Kingdom? 388. What was



the Passover Feast, Jesus was now arraigned before him. This Prince had long wished to see the Divine Wonder-worker, and hoped to witness some miracle done by Him. The accusations were made; and repeated questions were put to the holy Prisoner; but Jesus would answer nothing.

389. **Second Mocking.**—Herod annoyed at this continued silence, now, together with his men of war, treated Jesus with scorn and mockery. They “arrayed Him in a gorgeous robe” of pretended royalty, and sent Him back through the streets of Jerusalem exposed to the jests and scoffing of the mob, to the Roman Governor. And Pilate and Herod became that day “friends together.”

*Matt.* xxvii. 12—18; *Mark* xv. 3—10; *Luke* xxiii.

13—19; *John* xviii. 39, 40.

390. **Returned to Pilate.**—Jesus again standing before the Roman tribunal refused to answer the charges of His accusers. Pilate was conscious of His innocence; but being anxious to please the Jews, he proposed to them to chastise the Accused, and then to let Him go. It was the custom at the Passover Feast to release a prisoner in imitation of “the scape-goat;” and there was then a notable person named *Barabbas*, convicted of sedition and murder. Pilate, therefore, demanded—“whom will ye that I release unto you? *Barabbas*, or Jesus “which is called Christ?” Instantly came the cry:—“Not this Man, but *Barabbas*.”

*Matt.* xxvii. 19.

391. **Pilate's Wife.**—While considering the course he should pursue, Pilate's wife sent unto him say—

the result of the examination of the Saviour before Herod? 389. What was the character of this second mockery? 390. What did Pilate when Jesus was sent back to him? 391. What was the dream of Pilate's

ing:—"Have thou nothing to do with that Just Man: for I have suffered many things this day in a *dream* because of Him." The Governor was somewhat affected by this communication, and showed increased desire to release Jesus.

*Matt.* xxvii. 20—23; *Mark* xv. 11—14; *Luke*  
xxiii. 20—22.

392. **Barabbas.**—Pilate again presented the holy Prisoner to the people, demanding "whether of the twain" he should release unto them. "*Barabbas!*" was their answer. "What shall I do then with Jesus, which is called Christ?" said Pilate. "*Crucify Him, Crucify Him!*" was the universal shout. "Why! what evil hath He done?" rejoined the Governor. "But they cried out the more:—*Let Him be crucified.*"

*Matt.* xxvii. 24. 26.; *Mark* xv. 15.; *John* xix. 1.

393. **Conscience satisfied.**—Seeing "that he could prevail nothing, Pilate took water, and washed his hands before the multitude, saying, I am innocent of the blood of this Just Person: see ye to it. Then answered the people, His blood be on us, and on our children." Pilate now released Barabbas unto them; and imagining that if Jesus were *scourged* it might satisfy the mob, he delivered Him up to that cruel punishment.

*Matt.* xxvii. 27—30.; *Mark* xv. 16—19.; *John*  
xix. 2, 3.

394. **Third Mocking.**—While in the hall, the Prætorium, the Roman soldiers with brutal mockery

wife? 392. What was the decision of the people as to Barabbas, and the Christ? 393. How did Pilate satisfy his conscience? 394. When, and where, was Jesus a third time mocked?

threw over the lacerated back of the suffering Jesus a purple robe, and put on His head a crown of thorns, and a reed in His right hand; and "they bowed the knee before Him, and mocked Him saying, Hail, king of the Jews!" They then "spit upon Him, and took the reed, and smote Him on the head."

*John xix. 4—15.*

395. **Pilate's pleading.**—Anxious still to release our Lord, Pilate next brought Jesus forth, wearing the crown of thorns and the purple robe, and presented Him to the people, saying, "*Behold the Man!*" There was an instant cry of "*Crucify Him! Crucify Him!*" Pilate sharply exclaimed:—"Take ye Him, and crucify Him: for I find no fault in Him."

396. The Jews then declared:—"By our law He ought to die, because He made Himself the Son of God." Pilate, a little alarmed, demanded of Jesus, "whence art Thou?" but getting no reply, he warned the suffering Prisoner of his power to crucify Him, and his power to release Him. Then Jesus answered:—"Thou couldst have no power at all against Me, except it were given thee from above."

397. Pilate once more attempted the release of Jesus, but the Jews cried out, "If thou let this Man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar." Again, on the Gabbatha, or pavement, producing Jesus, he exclaimed:—"Behold, your King!" Instantly was heard, "*Away with Him! Away with Him! Crucify Him!*" Pilate answered,

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395. What offer did Pilate make after this mockery?  
 396. What power did Pilate claim? and what was our Lord's reply?  
 397. How was Pilate intimidated by the name of Cæsar?

"shall I crucify your King?" The Jews retorted;  
 "we have no king, but Cæsar!"

*Matt.* xxvii. 31—33; *Mark* xv. 20—22; *Luke*  
 xxiii. 26.; *John* xix. 16, 17.

398. **Jesus delivered to be crucified.**—Seeing no escape, Pilate now delivered Jesus to be crucified. The officers then took off the purple robe, and put His own raiment on Him, and led Him away, exhausted and oppressed, bearing His cross, to a place called *Golgotha*, the place of a skull. But the suffering Lord, being too weak to support His burden, they compel a man of Cyrene, Simon by name, to bear His cross.

*Luke* xxiii. 27—32.

399. **Pitying Women.**—Proceeding on His way accompanied by two thieves to be crucified with Him, Jesus heard among the crowd the lamentation of pitying women. Turning to them, He said:—"Daughters of Jerusalem weep not for Me, but weep for yourselves, and for your children." For the days are coming when they shall say:—"Blessed are the barren, and the wombs that never bare, and the paps which never gave suck;" and when they shall call to the mountains: "Fall on us; and to the hills, cover us."

*Matt.* xxvii. 33—34; *Mark* xv. 22—24; *Luke*  
 xxiii. 33; *John* xix. 18.

400. **Christ Crucified.**—On arriving at *Golgotha*, called also *Calvary*, the horrible preparation having been made, they gave to Jesus the customary

398. Did our Lord bear His cross? 399. What did our Lord say to the women weeping for Him on the way to Calvary? 400. What occurred on reaching Calvary?

stupefying potion of wine mingled with myrrh ; but tasting it, He would not drink. They then *crucified Him*, and the *two thieves* with Him, on either side one : thus fulfilling the Scriptures. (*Isai.* liii. 12.).

*Matt.* xxvii. 37. ; *Mark* xv. 26. ; *Luke* xxiii. 38. ;

*John* xix. 19.

401. **The Title.**—Pilate then set up on the Cross, over the head of Jesus, His accusation, written in Greek, and Latin, and Hebrew ; that Jews and Gentiles all might read, and understand it :—

JESUS OF NAZARETH, THE KING OF THE JEWS.

*Luke* xxiii. 34 ; *Matt.* xxvii. 35 ; *Mark* xv. 24, 25 ;

*John* xix. 23, 24.

402. **The First utterance.**—The first words Jesus uttered on the cross, were a prayer for His murderers. "Father, forgive them; for they know not "what they do." The soldiers sat down to watch the bodies of the crucified, and it was now about the third hour (9 o'clock) ; and the raiment of Jesus they parted among them, but for His vesture they cast lots, and thus was prophecy fulfilled. (*Ps.* xxii. 18.).

*Matt.* xxvii. 39—43 ; *Mark* xv. 29—32 ;

*Luke* xxiii. 35.

403. **Fourth Mocking.**—The passers by, wagging their heads, said to the holy sufferer :—"Thou that "destroyest the Temple and buildest it in three "days, save thyself. If thou be the Son of God, "come down from the Cross." The Rulers also jeeringly exclaimed :—"He saved others, Himself

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401. What *Title* of our Saviour was nailed on the cross? 402. What were the *first words* of our Saviour on the cross? 403. What was the mockery He endured on the cross?

"He cannot save." "He trusted in God, let Him deliver Him now if He will have Him."

*Matt.* xxvii. 44 ; *Mark* xv. 32 ; *Luke* xxiii. 39—41.

404. **The Thieves also revile.**—The two thieves also "cast the same in His teeth," and reviled Him. One of them said :—"If Thou be the Christ, save Thyself and us." But the other seemed to have come to a better mind, and rebuked his companion, saying :—"Dost not thou fear God, seeing thou art in the same condemnation? And we, indeed, justly : for we receive the due reward of our deeds ; but this Man hath done nothing amiss."

*Luke* xxiii. 42, 43.

405. **The Second utterance.**—This repentant thief then said to Jesus :—"Lord, remember me when Thou comest into Thy Kingdom." "*To-day,*" said the Redeemer, "*shalt thou be with Me in Paradise.*"

*John* xix. 25—27.

406. **The Third utterance.**—There now stood by the Cross, the mother of Jesus, and His mother's sister, Mary, the wife of Cleopas, and Mary Magdalene, and John, the beloved disciple. Jesus, seeing His mother, and the disciple whom He loved, He said to His mother :—"Woman, behold thy Son. Then saith He to the disciple, Behold, thy mother." And from that hour John took her to his own home."

*Matt.* xxvii. 45—47 ; *Mark* xv. 33—35 ;

*Luke* xxiii. 44, 45.

407. **The Fourth utterance.**—When the Sixth

404. What was the conduct of the two thieves?  
405. What were the *second words* of our Lord on the cross? 406. What, the *third words*? Who were then standing at the cross? 407. What were the

*hour* (our noon) was come, there was darkness over the whole land unto the *ninth hour* (our 3 o'clock), when Jesus cried with a loud voice :—" *Eloi, Eloi, lama Sabachthani*—My God, My God, why hast Thou forsaken Me." Some standing by exclaimed :—" Behold He calleth for Elias."

*Matt. xxvii. 48, 49 ; Mark xv. 36 ;*

*John xix. 28, 29.*

408. **The Fifth utterances.**—The intensity of the agony, and consequent fever, now forced our Lord to cry out :—" *I thirst.*" "They then ran, and filled a sponge with vinegar, and put it on a reed, and gave Him to drink." While others said :—" Let be, let us see whether Elias will come to save Him."

*Matt. xxvii. 50, 51 ; Mark xv. 37, 38 ;*

*Luke xxiii. 45, 46 ; John xix. 30.*

409. **The Sixth, and Seventh utterances.**—When Jesus had received the vinegar, He cried with a loud voice :—" *It is finished.*" and then exclaimed :—" *Father, into Thy hands I commend My spirit,*" and "He bowed His head and gave up the ghost." The Veil of the Temple, separating the Holy from the Most Holy Place, was now rent in twain from the top to the bottom.

*Matt. xxvii. 51—54 ; Mark xv. 39 ; Luke xxiii. 47.*

410. **The attending circumstances.**—"The earth did quake, and the rocks rent : the graves were opened ; and, *after the resurrection*, many bodies of the saints which slept arose, and came out of the graves, and went into the holy city, and appeared unto many." The centurion, and those

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*fourth words* of our Lord? 408. What were the *fifth words* our Lord uttered on the cross? 409. What were the *sixth*, and *seventh words*? 410. What were

with him, were alarmed at what was done, and exclaimed:—"Truly this was the Son of God." The centurion, indeed, "glorified God, saying: "Certainly this was a righteous Man."

*Matt. xxvii. 55, 56; Mark xv. 40, 41;*

*Luke xxiii. 48, 49; John xix. 31.*

411. **The assurance of their death.**—The ministering women who had followed our Lord in Galilee, His acquaintance, and others, stood afar off, beholding these things. The Jews also were now anxious that the bodies should be removed before the morrow, as that was a Sabbath-day, and an high day; and therefore besought Pilate that the legs of the crucified might be broken, the customary proceeding in order to ensure the criminals being dead.

*John xix. 32—37.*

412. **Breaking the legs, and the piercing.**—The soldiers came and broke the legs of the two thieves; and finding Jesus already dead, "they *brake not His legs*; but one of the soldiers," to make sure, "*pierced His side*, and forthwith came "thereout blood and water;" thus fulfilling the Scripture:—"A bone of Him shall not be broken," (*Ps. xxxiv. 20; Exod. xii. 46; Numb. ix. 12.*); and another Scripture:—"They shall look on Him, "*whom they have pierced*," (*Ps. xxii. 16, 17; Zech. xii. 10; Rev. i. 7.*).

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the surrounding circumstances attending our Lord's death? 411. Who looked on at the terrible scene of the crucifixion? What was the customary practice to make sure of the death of those crucified? 412. Why were not the legs of the Saviour broken? What resulted from His side being pierced? What Scriptures were fulfilled?



*Matt.* xxvii. 57—61 ; *Mark* xv. 42—47 ; *Luke* xxiii. 50—56 ; *John* xix. 38—42.

413. **The Burial of Jesus.**—When the evening was come, *Joseph of Arimathea*, a counsellor, and a rich man, and who was also one of our Lord's disciples, begged of Pilate the body of Jesus. Obtaining the Governor's permission, Joseph, accompanied by Nicodemus, who brought with him a hundred weight of spices, took down the body of Jesus, and wrapped it in linen, with the spices. Joseph then laid it in his own new tomb, and rolled a stone against the door of the sepulchre, and departed.

*Matt.* xxvii. 61—66 ; *Mark* xv. 47 ;

*Luke* xxiii. 54—56.

414. **Sealing the Stone.**—The ministring women followed to the sepulchre, and now returned to the city to prepare the spices necessary for the anointing of the Lord's body. The rulers of the Jews then went to Pilate, saying :—"This deceiver said," while alive, "After three days I will rise again. Command, therefore, that the sepulchre be made sure...lest His disciples come by night, and steal Him away...and say He is risen from the dead." Pilate said :—"Ye have a watch ; go your way, make it as sure as ye can. So they went...*sealing the stone, and setting a watch.*"

• *Matt.* xxviii. 1 ; *Mark* xvi. 1—4 ; *Luke* xxiv. 1, 2. 10 ; *John* xx. 1

415. **Women at the Sepulchre.**—(*Sunday*). When the Sabbath was over, on the morrow, the first day of the week, *Mary Magdalene, Mary, the mother*

413. What did Joseph of Arimathea, and Nicodemus?  
414. What method did the rulers of the Jews adopt to secure the sepulchre? 415. What did the women find

of James, and Salome, and Joanna,\* came to the sepulchre, bringing sweet spices to anoint the body of Jesus. And on the way they enquired among themselves:—"Who shall roll us away the stone from the door of the sepulchre?" But on arriving, they found the stone already rolled away.

*Matt. xxviii. 2—8; Mark xvi. 5—8;*

*Luke xxiv. 3—11.*

416. **An earthquake** had occurred; "for the angel of the Lord descended from heaven, and rolled back the stone, and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men."

417. **The Angel's words.**—And the angel said to the women:—"Fear not!" "Ye seek Jesus, which was crucified. He is not here: He is risen as He said. Come, see the place where the Lord lay." Some entered into the sepulchre, and saw two men in shining garments, who said to them:—"Go, and tell His disciples, and Peter, that He is risen, and will meet them in Galilee." They hastened, and told the eleven, but their words were as idle tales, and they would not believe them.

*Matt. xxviii. 11—15.*

418. **The Keepers' story.**—The Watch went into the city, and told the chief priests all that had happened. A council of the Sanhedrin was called, and they determined to give "large money unto the

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at the sepulchre? 416. How was the stone rolled away? What did the women see on reaching the sepulchre? 417. What were the angel's words? 418. What was the story told by the guard of the sepulchre? What were they instructed to say?

\* Whether there were two parties of women—Salome in the one, and Joanna in the other—who came to anoint the body of our Lord, or one party, is not clear.

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"soldiers;" who were to say, "that His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears," they added, "we will persuade him, and secure you."

*Luke xxiv. 10. 12 ; John xx. 2—10.*

419. **Peter and John.**—Mary Magdalene, seeing what had taken place, left her companions, and hastened to Simon Peter, exclaiming :—"They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." *Peter* and *John* instantly ran to the sepulchre, and perceived the linen clothes lying, and the napkin that was about the head of Jesus apart by itself. These two disciples then believed ; but knew not "that He must rise again from the dead : " and they returned home.

*Mark xvi. 9—11 ; John xx. 11—18.*

420. (a) **First appearance, to Mary.**—*Mary Magdalene* hovered about the sepulchre, weeping ; and looking within saw two angels in white sitting, one at the head, and the other at the feet, where the body had lain. These, asking the cause of her weeping, she said :—"They have taken away my Lord, and I know not where they have laid Him."

421. *Mary*, turning round, saw Jesus standing, not knowing that it was He ; but supposed Him to be the gardener. Jesus said to her :—"Woman, Why weepest thou ? Whom seekest thou ? " She answered :—"Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary !" Instantly recognizing the voice, she turned, and

419. What did Peter and John when hearing of the sepulchre being empty ? 420. What occurred to Mary Magdalene ? 421. How came she to recognize Jesus ?

falling upon her knees, exclaimed "*Rabboni*!"—that is, "*Master*."

422. **Mary cautioned.**—Jesus then said :—"Touch Me not; for I am not yet ascended unto My Father: but go to My brethren and say unto them, I ascend unto My Father and your Father; and to My God, and your God." Mary went to the disciples, and told them she had seen the Lord; and she related the words He had spoken; but they believed not.

*Matt. xxviii. 9, 10.*

423. (b) **Second Appearance, to the Women.**—The women who had been sent by the angels to announce to the Eleven that the Lord had risen, were met by Jesus, who said to them :—"All hail! And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them—Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me."

*Luke xxiv. 34.*

424. (c) **Third Appearance, to Peter.**—Not long after, the Eleven Apostles told two disciples who had just returned from Emmaus, and were recounting their own interview with the risen Saviour :—"the Lord is risen indeed, and hath appeared unto *Simon*." This we find confirmed by St. Paul, who says, that the risen Christ "was seen of *Cephas*." (1 *Cor. xv. 5*).

*Mark xvi. 12, 13; Luke xxiv. 13—33.*

425. (d) **Fourth Appearance, to Two Disciples.**—

422. What caution did our Lord give to Mary? what was His message to the disciples? 423. To whom was our Lord's *second* appearance? What message did He send by them? 424. To whom was our Lord's *third* appearance? 425. When was the *fourth* appearance?

Two disciples were going to *Emmaus*, one of whom was *Cleophas*, and they were overtaken by a stranger. After discussing the great events that had just taken place with regard to Christ, the Stranger opened out the Scriptures, and explained that all this was to have taken place. On arriving at *Emmaus*, the two disciples pressed the Stranger to tarry with them; and while at Supper they discovered by "the breaking of the bread" that the Stranger was Jesus, "in another form," who then vanished out of their sight. These disciples returned, and told to the Eleven, all that had taken place.

*Luke xxiv. 36—43; John xx. 19—20.*

426. (e) **Fifth appearance, to the Ten.**—While they were speaking, on this same day, the first day of the week, "the doors being shut for fear of the "Jews," Jesus appeared in the midst and said unto them, "Peace be unto you." But they were alarmed, thinking Him, a Spirit. Jesus quieted their fears, and showed to them His hands and His feet, and the wound in His side. He also asked for meat, and He ate before them some broiled fish, and some honey-comb.

*John xx. 21—23.*

427. **Christ breathes on His Apostles.**—Jesus said again:—"Peace be unto you:" adding, "as My "Father hath sent Me, even so send I you." And He breathed on them, and saith unto them, "Receive ye the Holy Ghost: whosoever sins ye "remit they are remitted unto them, and whose-soever sins ye retain they are retained."

How was our Lord discovered? 426. What was the *fifth* appearance? How did our Lord satisfy the disciples? 427. What did our Lord say to His Apostles when He breathed on them?

*John xx. 24, 25.*

428. **Thomas doubts.**—As *Thomas* was not with the disciples when Jesus came; they told him that they had seen the Lord. But he answered: “Except I shall see in His hands the print of the nails, and put my finger into the print of the nails; and thrust my hand into His side, I will not believe.”

*Mark xvi. 14; John xx. 26, 27.*

429. (f) **Sixth appearance, to the Eleven.**—Eight days after Jesus again appeared to His Apostles, the doors being shut; and Thomas was with them. Again, He said:—“Peace be unto you;” and after upbraiding them for their unbelief in not accepting the reports brought to them of His resurrection, He said to Thomas:—“Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side, and be not faithless, but believing.”

*John xx. 28, 29.*

430. **Thomas believes.**—Thomas immediately confessed:—“My Lord, and My God!” Jesus answered:—“Thomas, because thou hast seen Me thou hast believed: blessed are they that have not seen, and yet have believed.” This appearance to the Apostles is mentioned also by St. Paul, who speaks however of the whole body:—He was “then” seen of “the Twelve.” (1 Cor. xv. 5.).

*John xxi. 1—6.*

431. **The Apostles in Galilee.**—The disciples now departed into Galilee; and certain of them, Peter,

428. What was Thomas's opinion as to Christ having risen from the dead? 429. When did our Lord make His sixth appearance? 430. How were Thomas's doubts removed? 431. What did the disciples on their return

Thomas, Nathanael, James, and John, and two others, resumed their occupation of fishing. They toiled all the night and caught nothing. In the early morning, a stranger on the shore addressed them, saying :—"Children, have ye any meat?" they answered, no!" the Stranger then said :—"Cast the net on the right side of the ship, and ye shall find :—" they did so and they were not able "to draw it, for the multitude of fishes."

*John xxi. 7—24.*

432. (g) **Seventh Appearance, to the Seven.**—John recognizing the Stranger, exclaimed "*It is the Lord!*" Peter then jumped into the sea, and made for land; the rest dragged the net to shore full of great fishes, a hundred and fifty and three. They saw also "a fire of coals, and fish laid thereon, and bread. Jesus then commanded them to bring of the fish they had caught, and to come and dine.

433. **Feed My Sheep.**—The disciples dared not ask "Who art Thou? knowing that it was the Lord." After dinner Jesus said :—"Simon, son of Jonas, lovest thou Me more than these?" He answered :—"Yea! Lord, Thou knowest that I love Thee." Jesus then said, "*Feed My Lambs.*" Twice more was the question repeated, and Peter gave the same answer with little variation, and his Lord replied each time, "*Feed My Sheep.*"

434. **The Future of Peter and John.**—Jesus then intimated the nature of Peter's death, and commanded him, "Follow Me!" Peter seeing John approaching, said :—"Lord, and what shall this man do?" Jesus answered :—"If I will that he

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to Galilee? What success attended them? 432. Where was the seventh appearance of our Lord? 433. What did our Lord say to Peter respecting His lambs and His sheep? 434. What did the Saviour intimate with

"tarry till I come what is that to thee? Follow thou Me." Some thought our Lord meant that John should not die: but Jesus implied probably that he should outlive His judgment on Jerusalem.

*Matt. xxviii. 16—20.*

435. (*h*) **The eighth appearance,—the Commission.**—The Eleven now retired to a mountain where Jesus had appointed them; and on their Lord's arrival, they fell down and worshipped Him. Jesus then said:—"All power is given unto Me in heaven and in earth. Go ye, therefore, and teach (properly, *"make disciples of"*) all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

*Matt. xxviii. 17; 1 Cor. xv. 6.*

436. (*i*) **The Ninth appearance, to the Five Hundred.**—St. Matthew says that when Jesus appeared *"some doubted."* These could not have been any of the Apostles. It is supposed therefore that St. Matthew refers to another appearance; to our Lord's appearance to the *"five hundred brethren at once,"* spoken of by St. Paul; "of whom the greater part remain unto this present, but some are fallen asleep." (1 Cor. xv. 6.)

*1 Cor. xv. 7.*

437. (*j*) **The Tenth appearance, to James.**—This appearance also is mentioned only by St. Paul,

regard to Peter's death, and the future of John?  
435. When was the *eighth* appearance? What was the great *Commission* given to the Apostles? 436. Explain the appearance to the *five hundred*, the *ninth*.  
437. To whom was the *tenth*?



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who, when telling us that our Lord was seen of "five hundred brethren at once," adds:—"After that He was seen of James." (1 Cor. xv. 7). This James is supposed to have been the author of the Epistle of St. James.

*Luke xxiv. 44—49; Acts i. 1—8; 1 Cor. xv. 7.*

438. (*k*) **The Eleventh appearance, to the Apostles.**—Jesus now met the Apostles at Jerusalem for the last time. He had shewn Himself "by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." He referred them to the writings of Moses, to the prophets, and to the Psalms, concerning Himself; and "opened their understandings, that they might understand the Scriptures."

439. **The Promise of the Father.**—He showed them also that "it behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins, should be preached in His name among all nations beginning at Jerusalem," and by them, who were "witnesses of these things." And "behold, I send the promise of the Father upon you; but tarry ye in Jerusalem until ye be endued with power from on high." "Ye shall be baptized with the Holy Ghost not many days hence."

440. **Ignorance of the Kingdom.**—Imagining that a temporal Kingdom was about being established, the Apostles ask:—"Lord wilt Thou at this time restore again the Kingdom to Israel?" Jesus answered:—"It is not for you to know the times or the seasons which the Father hath put in His

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438. When was the last appearance of our Lord to His disciples? 439. Why were they to tarry in Jerusalem? 440. How did our Lord correct their worldly notions of

"own power. But ye shall receive power, after  
"that the Holy Ghost is come upon you, and ye  
"shall be witnesses unto Me," throughout the  
world.

*Mark xvi. 15—18.*

**441. Their Commission repeated.**—Jesus now led His Apostles towards Bethany, and the Mount of Olives. He repeated His commission, saying :—  
"Go ye into all the world, and preach the Gospel  
"to every creature. He that believeth and is  
"baptized shall be saved; but he that believeth  
"not shall be damned." He then enumerated the  
signs which should follow them that believe.

*Mark xvi. 19; Luke xxiv. 50, 51; Acts i. 19.*

**442. Christ's Ascension.**—Having thus spoken unto His Apostles, Jesus "lifted up His hands, and  
"blessed them, and while He blessed them, He  
"was parted from them, and received up into  
"Heaven, and set on the right hand of God."  
"While they beheld, He was taken up; and  
"a cloud received Him out of their sight.

*Luke xxiv. 52, 53; Acts i. 10—12.*

**443. Apostles Surprised.**—While intently looking at our Lord's departure, two angels stood by them in white apparel, who said to them :—"Ye men of  
"Galilee why stand ye gazing up into Heaven?  
"This same Jesus...shall so come in like manner  
"as ye have seen Him go into Heaven." The  
Apostles "now worshipped Jesus, and returned to

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the Kingdom? 441. In what other words did our  
Lord express the commission He gave to His Apostles?  
442. How did Jesus Christ our Lord leave the earth?  
443. Who interrupted the Apostles while looking sted-

"Jerusalem with great joy ; and were continually in  
"the Temple praising God."

*Mark* xvi. 20.

444. **The Apostles' zeal.**—When endued with power from on high, the Apostles went forth, as Jesus had commanded them, and in St. Mark's day, "preach-  
"ed every where, the Lord working with them, and  
"confirming the word with signs following."

*John* xx. 30, 31 ; xxi. 25.

445. **Much omitted.**—Many other signs, and many other things, might have been written of our Lord ; "but these are written," says St. John, "that ye might believe that *Jesus is the Christ*, the  
"*Son of God* ; and that believing ye might have  
"life through His name."

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## The Acts of the Apostles.

446. **The Author.**—The history of the *Acts of the Apostles* was written by St. Luke ; and is a continuation of his Gospel as he himself leads us to suppose (*Acts* i. 1.). It is inscribed also to the same individual, one *Theophilus* ; and was written probably in Rome about A. D. 63—64 ; since the history closes with St. Paul's first imprisonment in Rome, two whole years. A. D. 61—63.

447. **Its Contents.**—It explains to us the early progress of Christianity from the ascension of Our Lord A. D. 30. and the outpouring of the Holy Ghost to St. Paul's imprisonment. A. D. 61—63, a period of thirty three years ; and developes chiefly the work of the two great Apostles, *St. Peter*, and *St. Paul*. The first twelve

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fastly at Christ's departure ? 444. How did the Apostles eventually proceed ? 445. Do the Gospels contain all that might be said of our Lord, and Saviour, Jesus Christ ? 446. Who wrote the *Acts of the Apostles* ? When was it written ? 447. The acts of which Apostles are

chapters (*Ch.* i.—xii.) are taken up especially with the acts of St. Peter, and the remainder (*Ch.* xiii.—xxviii.) with the work of St. Paul.

448. **The Chief features** — It portrays the out-pouring, and operations, of the *Holy Spirit*; the consequent growth of Christianity from the small number of *one hundred and twenty* (*Ch.* i. 15.) to a community of some *thousands* (xxi. 20.) in but a few years; and the admission of *Jews*, and *Gentiles*, both, into the Church of Christ.

### THE ACTS OF ST. PETER, AND OTHERS.

*Acts* i. 13—26.

449. **Matthias elected.** — Arrived in the upper room in Jerusalem after the Ascension, the Apostles, with the women, and Mary the Mother of Jesus, and His brethren, applied themselves to prayer and supplication. Peter then proposed to the disciples, numbering together about *one hundred and twenty*, to elect from among them a successor to *Judas Iscariot* in fulfilment of Scripture prophecy. (*Ps.* lxi. 25; cix. 8.).

450. **His qualifications.** — He must be one who had companied with them from the time of our Lord's baptism by John up to His ascension, and who could bear witness also of His resurrection. They appointed two, *Joseph Barsabas*, surnamed Justus, and *Matthias*. After prayer for guidance, they cast lots, and the lot fell upon *Matthias*, who was then numbered with the Eleven Apostles.

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chiefly noticed in this history? 448. What are the chief features of the history? 449. What was the first proceeding of the Apostles on their return to Jerusalem? 450. Who was elected to fill the place of Judas Iscariot?

*Acts ii. 1—13.*

**451. Descent of the Holy Ghost.**—Ten days after the Ascension, the day of Pentecost, i. e. the *Fiftieth* from the Passover Feast, (*Lev. xxiii. 15, 16.*),—when the Apostles were “all with one accord in one “place” expecting the “Promise of the Father,” “suddenly there came a sound from Heaven as of “a *rustling mighty wind*, and it filled all the house “where they were sitting;...and *cloven tongues* “*like as of fire* sat on each of them; and they were “all filled with the Holy Ghost, and began to “speak” other languages—the tongues of the foreign Jews then in Jerusalem.

*Acts ii. 1—41.*

**452. The first Preaching.**—Astonished at the capabilities of these Galilæans, many said they were “full of new wine.” But this could not be, said Peter, as it was but the *third* hour of the day, (*our 9 o'clock*), the first Hour of Prayer, or Morning sacrifice, until which, every Jew was bound to fast.\* The Apostle then referred to the prophecy of Joël, which pointed out the coming of the Spirit, and preached Jesus, whom they had crucified, and the resurrection, and His exaltation to the right hand of God.

**453. Baptism of three thousand.**—Moved by the Apostle’s argument his hearers demanded:—“What “shall we do?” “Repent,” said Peter, “*and be baptized* every one of you in the name of Jesus “Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost; for the promise “is unto you and to your Children.” *Three*

**451. Describe the descent of the Holy Ghost. 452. What was the first sermon of St. Peter? 453. What was the result of his preaching. How many were on that**

\* On Sabbaths and Festivals, the *fasting* was continued among the Jews until noon. This custom of attending religious services when *fasting* is imitated by devout Christians of our own day; but under other circumstances, and from different motives.

"*thousand* on that day accepted the preaching of "the Apostle, and were *baptized*, and were added unto the Church of the Redeemer.

*Acts ii. 42—47.*

**454. First Converts.**—The new converts returned to their homes, and "continued stedfastly in the "Apostle's doctrine, and fellowship, and in breaking "of bread, and in prayers." The wonders performed by the Apostles inspired the believers with confidence. They "had all things common," shared their possessions with the needy, and lived as a united brotherhood; but they attended the while daily the Temple services; "the Lord, adding "to the Church daily such as should be saved."

*Acts iii. 1—11.*

**455. Apostles heal the Lame.**—Peter and John going to the Temple to prayers saw laid in the gate called "Beautiful" a man lame from his birth, who demanded alms. Peter replied :—"Look on us. "Silver and gold have I none; but such as I have "give I thee—*In the Name of Jesus Christ of "Nazareth* rise up, and walk." The man was instantly cured, and entered with them into the Temple, "leaping and praising God;" and the people wondered.

*Acts iii. 12—26.*

**456. Peter preaches again.**—Peter now addressed the multitude, which the miracle had gathered around him and John, telling them the power of healing was not theirs; and then preached to them of Jesus, the Christ; exhorting them to "repent "and be converted," that their "sins may be

day *baptized*? 454. What was the practice of the new Converts? 455. What miracle did Peter perform at the gate of the Temple, called Beautiful? 456. What

"blotted out." He also declared Jesus to be the *Prophet* spoken of by Moses, (*Deut.* xviii. 15, 18, 19.); and "that every soul which will "not "hear that Prophet shall be destroyed."

*Acts* iv. 1—7.

457. **Peter and John imprisoned.**—The result of Peter's preaching now was that *five thousand* were converted. This alarmed the Jewish authorities, who immediately seized Peter and John, and cast them into prison. On the next day they were brought before Annas and Caiaphas, and a council of the Priests, and called upon to explain by "what "power" or "name" their healing was performed?

*Acts* iv. 8—22.

458. **Peter's defence.**—Peter answered:—"By "the Name of *Jesus Christ of Nazareth*, whom ye "crucified, whom God raised from the dead—the "stone which was set at nought by you builders "which is become the head of the corner. Neither "is there salvation in any other; for there is none "other name under heaven given among men "whereby we must be saved."

459. **The Apostles discharged.**—Astonished at the boldness of these two men, unlearned as they were, the chief Priests inquired among themselves:—"What shall we do to these men?" for indeed they could not deny the miracle. To prevent it, however, from spreading abroad, they determined to threaten them, and insist on their speaking and teaching no more in the name of Jesus; and then let them go.

460. **Peter and John's reply.**—The Apostles would

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was the nature of Peter's second sermon? 457. Why were Peter and John imprisoned? 458. What was Peter's defence? 459. What were the conditions of their discharge? 460. What was the reply of Peter and

not accept these conditions, and answered therefore :—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. We cannot but speak the things which we have seen and heard." The Council, having no cause for punishment, and fearing the people, then further threatened them, and released them.

*Acts iv. 23—37.*

461. **Their praise and prayer.**—Peter and John returned to their companions; and having related all that had occurred, they offered up praise and prayer to God with one accord, beseeching Him to give them increased boldness to preach the Word, "by stretching forth His hand to heal; and that signs and wonders may be done by the Name of Jesus."

462. **Increased Spiritual Force.**—In answer to their prayer, the house shook in which they were, by a renewed outpouring of the Holy Ghost, which filled them with increased energy to speak the Word of God, and give witness of the resurrection of the Lord Jesus. Thus proving the necessity and advantage of continual supplies of the Holy Spirit.

463. **Community of Goods.**—Multitudes now believed, and they were of one heart and one soul, "and had all things common." None wanted; for the possessors of lands and houses sold them, and surrendered the money to the Apostles, who divided it amongst the Christian community, according as each one had need. Among those who so disposed of their property was *Joses*, a Levite of Cyprus, surnamed *Barnabas* ("the Son of Consolation.")

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John? 461. What did they, and the other disciples, on their return? 462. What additional strength was imparted to them? 463. What did the believers with their property and possessions? Who was Barnabas?



*Acts v. 1—10.*

464. **Ananias, and Sapphira.**—But *Ananias* with a like intention sold a possession, and with the knowledge of his wife *Sapphira*, gave to the Apostles only a part of the price, implying that it was the whole. Peter accused him of the deceit, and charged him with lying to the Holy Ghost. "Thou hast not lied unto men," said Peter, "but unto God." *Ananias* instantly fell down dead, and certain young men carried him to his grave.

465. **Sapphira.**—Unaware of what had befallen her husband, *Sapphira* entered about three hours afterwards, and Peter demanded of her whether the land had realized the price her husband had stated. She answered "Yea!" Peter then denounced her for agreeing with *Ananias* "to tempt the Spirit of the Lord;" and revealing to her the dreadful punishment of her husband, *Sapphira* also suddenly expired. She was then removed, and buried by the same "young men" by the side of *Ananias*.

*Herod Philip II.* died A. D. 34. his dominion added to the government of Syria.

*Acts v. 11—16.*

466. **Peter's Shadow.**—Fear came upon believers, and unbelievers, alike at this terrible judgment; and signs and wonders were done by the Apostles to the astonishment of the people. Multitudes became Christians. The sick were laid on beds and couches in the streets of Jerusalem that the shadow of *Peter* might fall on them; and the diseased of the neighbouring cities, and those with unclean spirits, were brought to the Apostles, and were healed every one.

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464. What was the conduct of *Ananias*? What was his punishment? 465. What was the conduct of *Sapphira*? and her punishment? 466. What wonders were done

*Fitellius made President of Syria, A. D. 34—36.*

*Acts v. 17—42.*

467. **Apostles imprisoned.**—The priestly authorities were indignant at this astounding progress of the despised sect. They seized the Apostles, and committed them to prison. But the angel of the Lord opened the prison doors in the night, and commanded them:—"Go, stand and speak in the Temple to the people all the words of this life."

468. **Summoned before the Council.**—The Sanhedrin on the morrow, ignorant of what had occurred, sent to the prison for the Apostles to be brought to trial. But when informed of their strange disappearance, and of their presence in the Temple at that moment teaching the people, they despatched an officer to bring the Apostles before the assembled Council.

469. **Apostles' trial.**—Standing before their judges, the high-priest exclaimed:—"Did not we straitly command you that ye should not teach in this name? and ye have filled Jerusalem with your doctrine!" The Apostles answered:—"We ought to obey God rather than man. The God of our fathers raised up Jesus, whom ye slew, and hath exalted Him to be a Prince and a Saviour, and we are His witnesses."

470. **Gamaliel.**—Enraged at the defiance of the Apostles, the Council aimed at their death; but *Gamaliel*, learned in the law, and of high repute among the people, urged calmer measures. He spoke of the unsuccessful insurrection of *Theudas*, and his 400 followers; and of that of *Judas of*

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by the Apostles? and by Peter's Shadow? 467. What did the success of the Apostles bring upon them? Who released them from prison? 468. What did the Council of the Sanhedrin? 469. How did the Apostles answer their Judge? 470. What was the advice of

*Galilee* in the days of the taxing, who also perished; so, said Gamaliel, "let these men alone," if their "work be of men it will come to nought; but if "it be of God, ye cannot overthrow it."

**471. Apostles scourged.**—The Council accepted the advice of Gamaliel; but they had the Apostles beaten with rods, and commanded them not to speak in the name of Jesus. They then let them go: but the Apostles "rejoiced in being counted "worthy to suffer shame for the name of Jesus: "and daily in the Temple, and in every house, "they ceased not to teach and preach Jesus "Christ."

*Pontius Pilate recalled, A. D. 36—7.*

*Acts vi. 1—7.*

**472. The Alms distribution.**—The increase of believers was now so great as to cause some difficulty in the distribution of the common fund. A murmuring arose of the Greek-speaking Christians against the Hebrews, because their widows "were "neglected in the daily ministration." The Apostles, however, were not disposed "to abandon the "word of God to serve tables."

**473. The Seven appointed.**—The Apostles, therefore, determined to appoint an especial agency for this work. They desired the general body of believers to select from among them, "Seven men "of good report, full of the Holy Ghost, and "wisdom," whom they might set over this business. The people chose

*Stephen.*

*Nicānor.*

*Philip.*

*Timon.*

*Prōchōrus.*

*Parmēnas.*

*Nicolas (a proselyte of Antioch).*

*Gamaliel?* 471. What resulted to the Apostles? 472.  
What murmuring arose among the believers? 473.  
How did the Apostles meet the difficulty? Who were

**474. First Ordination.**—The Apostles accepted these men, and having prayed, they laid their hands on them, and ordained them to this particular function. The Christian body was well pleased; “the word of God increased;” “disciples multiplied;” and even “a great company of the” “priests were obedient to the faith.”

*Acts vi. 8—15.*

**475. Stephen, one of the “Seven,”** “full of faith” and power, and who did great wonders among “the people,” was led into a dispute with certain foreign Jews then in Jerusalem, respecting the Temple worship, and the Mosaic Law, which he implied were but shadows of the more lasting work and teaching of Jesus of Nazareth. His arguments were so irresistible, that his hearers in their anger seized him, and brought him before the Council, who, “looking on him, saw his face, as “it had been the face of an Angel.”

*Acts vii. 1—60.*

**476. Stephen before the Sanhedrin.**—*Stephen* was charged with speaking blasphemous words against the Temple, and against the Law, saying, that this Jesus would destroy the one, and change the customs of the other. The high-priest asked him: —“Are these things so?” *Stephen* then made a most able and impressive defence. He gave a history of the Israelite people, and their rebellions, from Abraham down to the coming of Christ; and denounced his hearers as “stiff-necked, and un-“circumcised in heart and ears;” ever “resisting “the Holy Ghost;” “betrayers and murderers of “the Just One;” and breakers of the law.

the *Seven*? 474. How were they set apart for their office? What followed? 475. What discussion did Stephen engage in? 476. What was his accusation and defence before the Sanhedrin?

477. **Stephen's Martyrdom.** — The Scribes and Pharisees were furious, and “gnashed on him with their teeth.” *Stephen*, “full of the Holy Ghost, looked up stedfastly into heaven, and saw “the glory of God, and Jesus standing on the “right hand of God. Proclaiming this aloud, they dragged him out of the city, and stoned him while “calling upon God, and saying, *Lord Jesus, receive my spirit.*” He then “kneeled down, and “cried :—*Lord lay not this sin to their charge,*” and died. The clothes of the witnesses engaged in this murder were laid at the feet of one *Saul*, of Cilicia.

*Acts viii. 1—13.*

478. **Persecution.** — Stephen was buried with much lamentation, but a great persecution was now begun against the Church in Jerusalem. The young man *Saul* was most conspicuous for his hostility; making havock of the Church, he entered private houses, seized men and women, and dragged them to prison. *Saul* was a Pharisee of Tarsus, a city of Cilicia; eventually converted to the faith, and known to us as *St. Paul*.

479. **Philip in Samaria.** — The disciples were scattered in every direction, and wherever they went propagated “the word.” *Philip*, one of the “Seven,” travelled to Samaria, and there preached the kingdom of God, and Jesus Christ, to the people, and performed many miracles. He cured the palsied, and the lame; and called forth unclean spirits. The people rejoiced greatly, and “were baptized, both men and women,” and among them, *Simon Magus*, the sorcerer, who

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477. What was the nature of his death? Who took care of the clothes of the witnesses? 478. What persecution arose on the death of Stephen? 479. What success attended Philip in Samaria?

had long bewitched the inhabitants of Samaria ; and been esteemed by them "the great power of God."

*Acts viii. 14—24.*

480. **Laying on of Hands.**—The Apostles in Jerusalem, hearing of Philip's success, sent Peter and John into Samaria, to confirm his teaching, and establish its connexion with the Church body. On arriving, they prayed that the believers might receive those additional gifts of the Holy Ghost which might be palpable and convincing to men. They then laid their hands on them, and those around witnessed that the prayer was answered.

481. **Simon Magus**,—seeing what followed from the laying on of the hands of the Apostles, and that the gifts were worth purchasing, offered Peter and John money to be enabled himself to "lay on hands," and confer these gifts of the Holy Ghost. "Thy money perish with thee," said Peter, "for supposing that God's gifts may be bought with money." "Thou hast neither part nor lot in this matter." "Repent," and "pray God" to "be forgiven," Simon, alarmed, now besought the prayer of Peter in his behalf.

*Acts viii. 25—40.*

482. **Ethiopian Treasurer.**—The two Apostles returned to Jerusalem preaching by the way in the villages of Samaria ; and Philip directed by a heavenly voice went towards Gaza. It was not long before he overtook the treasurer of *Candace*, queen of the Ethiopians (of Meroë) returning from worshipping in Jerusalem, sitting in his chariot reading aloud the prophècy of Isaiah. (liii. 7. 8.).

480. What did the Apostles on hearing that Samaria had received the Word? 481. What was the request of Simon Magus on seeing what resulted from the Apostles' laying hands on the disciples? 482. Whom did Philip overtake on the road to Gaza?

483. **Bible not always understood.**—Philip, by command of the Spirit, approached the chariot, and inquired of the Ethiopian Eunuch:—“*Understandest thou what thou readest?*” “How can I,” said he, “*except some man should guide me,*” and he invited Philip into the chariot. Philip then explained the passage of Scripture he was reading, pointing out to whom it referred, and “preached unto him *Jesus.*”

484. **Ethiopian baptized.**—Struck by the interpretation of Philip, and arriving near some water, the Ethiopian demanded:—“what doth hinder *me to be baptized?*” Philip, recognizing his faith, and approving, they went down both into the water, and the Eunuch was baptized. Immediately after, the Spirit caught away the Evangelist, while the Ethiopian “went on his way rejoicing.” Philip reached Azotus; and passed on to Cæsarea, preaching in the cities on his way.

*Caligula (Caius). Emp.—Herod, King of Chalcis—Marcellus Procurator of Judæa. Saul's Conversion. A. D. 37.*

*Acts ix. 1—9; (xxii. 6—11; xxvi. 12—16.).*

485. **Saul the Persecutor**—was now hunting out the disciples of the Lord who had been dispersed abroad; and he obtained authority from the high-priest to seize all he might find in Damascus and bring them bound to Jerusalem. Approaching Damascus at mid-day, he and his companions were suddenly enveloped in an effulgent light from heaven “above the brightness of the sun,” which blinded him; and they all with terror fell to the ground; and he heard a voice saying:—“Saul, Saul, why persecutest thou Me?”

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483. Did the Ethiopian Eunuch understand the Scripture he was reading? 484. What resulted from Philip's preaching? Whither did Philip then proceed? 485. What was Saul now doing? What happened to him on his way to Damascus?

486. **Saul's conversion.**—Saul answered :—"Who art Thou Lord? And the Lord said, I am Jesus, whom thou persecutest." "Trembling and astonished" at the sight of Jesus, Saul replied :—"Lord, what wilt Thou have me to do?" Jesus then despatched him to the city, where he would be instructed what to do. Saul's companions were "speechless;" they heard the voice, but saw no man; and they now led the blinded Saul to Damascus, where he remained three days without sight, and ate not, nor drank.

*Herod Agrippa I. succeeds Herod Philip II. over Batanea, Trachonitis, &c.*  
A. D. 37.

*Acts ix. 10—25; xxii. 12—16; xxvi. 17, 18;  
Gal. i. 17.*

487. **Ananias.**—A devout man residing in Damascus, was directed in a vision to "go into the street called *"Straight,"* and enquire in the house of Judas for one called *Saul of Tarsus*, for behold "he prayeth," and was expecting him to restore his sight. *Ananias*, knowing Saul's persecuting zeal, was afraid; but the Lord encouraged him, and commanded him to proceed.

488. **Saul's Commission.**—Jesus told Ananias :—Saul "is a chosen vessel unto Me, to bear My Name before the Gentiles, and Kings and the children of Israel." The Lord had also said to Saul :—"I have appeared unto thee.....to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee.....to open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God" ...to "receive forgiveness of sins and inheritance among the sanctified by faith that is in Me."

486. What were the circumstances of *Saul's conversion*? 487. What were the instructions of Ananias?

488. For what purpose was Saul chosen by our Lord?



489. **Saul baptized.**—Ananias proceeded to Saul, and putting his hands upon him exclaimed:—"Brother *Saul* the Lord hath sent me, that thou mightest receive thy sight, and be filled with the "Holy Ghost." Immediately Saul recovered his sight: Ananias then said:—Arise and be baptized "and wash away thy sins, calling on the name of "the Lord." Saul was forthwith baptized, and he now took some food, and "was strengthened."

490. **Saul in Arabia.**—Saul remained some days in Damascus with the disciples, and preached in the synagogues that Jesus was the Son of God. The Jews were amazed and confounded, and received him with no very good will; he was induced therefore to retire to *Arabia* (*Gal.* i. 17), where he remained some little time, holding communion with his Lord and preparing for the work he had to do.

491. **Escapes from Damascus.**—*Saul* again returned to Damascus, but the Jews becoming exasperated at his change of faith laid wait to kill him, but he escaped by being "let down the city "wall at night in a basket;" and he then went to Jerusalem in order to visit Peter. It was now "three years" since his conversion; on arriving there the disciples, ignorant of the complete alteration in his views towards the Christians, stood aloof, until Barnabas came and satisfied them of Saul's thorough conversion. Peter and James then welcomed him, and he remained with Peter fifteen days. (*Gal.* i. 18, 19.). This was his first visit to Jerusalem since his conversion.

*Acts* ix. 26—30; xxii. 17—21; *Gal.* i. 21.

492. **Saul quits Jerusalem.**—Associating freely

489. What resulted from Saul's baptism? 490. How long did he remain in Damascus? Whither did he go? 491. What happened on his return to the city? 492. Why did Saul leave Jerusalem? Whither did he

with the disciples, he now spoke boldly of the Lord Jesus; but his discussion with the Grecians inciting their anger, the disciples saw the necessity of Saul quitting Jerusalem. While in the Temple also, overtaken by a trance, he was warned to leave the city, and, added the Lord, "I will send thee far hence unto the Gentiles." The brethren then took Saul to Cæsarea, and sent him thence to Tarsus, his native place. (*Gal. i. 21.*)

*The Churches have rest, A. D. 38—41.*

*Acts ix. 31—43.*

493. **Æneas cured.**—The Churches were now at rest "throughout Judæa, Galilee, and Samaria....." "walking in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied." Peter travelled throughout all quarters, and on reaching Lydda he, through the name of his Divine Master, cured *Æneas* of the palsy, saying :—"Jesus Christ maketh thee whole, arise, and make thy bed." He arose, and the people were astonished, "and turned to the Lord."

494. **Tabitha raised.**—The disciples of Joppa, mourning for the death of the charitable *Tabitha*, or *Dorcas*, renowned for her "good works and alms-deeds," and "the coats and garments" she made for the poor, besought Peter to come to them. On arriving, he dismissed the mourners from the chamber of death, then kneeled down, and prayed, and said :—"Tabitha arise," and, taking her by the hand, "presented her alive." "Many believed in the Lord;" and Peter tarried in Joppa some days with one Simon, a tanner.

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proceed? 493. What was the state of the Churches now? What miracle did Peter perform on *Æneas*? 494. What are the circumstances concerning *Tabitha*?

*Herod Antipas banished : and his dominions, Galilee and Peræa given to Herod Agrippa I.; Turpilianus Procurator of Judæa. A. D. 39.*

*Acts x. 1—29.*

495. **Cornelius.**—While here, a Roman Centurion in Cæsarea, who with his household was known for his trust in God, and for his alms-deeds and prayers, had a vision of an Angel at the ninth hour (3 o'clock *p. m.*), who informed him that his good works and his prayers were remembered of God ; but that it was necessary that he should send to Joppa for Simon Peter, who “ shall tell thee what thou oughtest to do.” He immediately despatched two servants, and a devout soldier, to request Peter to come to him.

496. **Peter's Vision.**—When the messengers of Cornelius on the morrow were on their way, Peter was on the house-top praying at the sixth hour (*noon*) ; and he had a vision of “ a great sheet ” full of all manner of “ beasts, and creeping things and “ fowls of the air,” let down to the earth, with the command :—“ Rise, Peter, kill and eat.” The Apostle demurred, having always adhered to the law to eat nothing common, or unclean, (*Lev. xi. 4 ; xx. 25 ; Deut. xiv. 3. 7.*). The voice declared :—“ What God hath cleansed that call not thou “ common.” Thrice did this occur, and the vessel returned to heaven.

497. **Peter and Cornelius.**—While Peter was reflecting on the meaning of the vision, the messengers of Cornelius arrived, when the Spirit commanded Peter to return with them, “ doubting nothing : “ for I have sent them.” On the next day, he went with them to Cæsarea, accompanied by certain believers of Joppa ; and when met by Cornelius, who would have worshipped Peter, had not the Apostle prevented him, they all entered the

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495. Who was Cornelius? 496. What was the vision of Peter? 497. What occurred at the interview

house, and found many assembled to hear Peter's words.

*Acts x. 30—48.*

498. **Peter's Sermon.**—Cornelius, having related the circumstances which led to his sending for Peter, the Apostle then preached to all assembled, and spoke of God accepting any of whatever nation who "feareth Him, and worketh righteousness;" and he reasoned of Jesus, and the crucifixion, of His coming to judge the world, and that "whosoever believeth in Him shall receive "remission of sins."

499. **Admission of the Gentiles.**—While Peter was addressing his hearers the Holy Ghost, to the astonishment of the Apostle and the Jews, poured out His gifts upon Cornelius and his friends, who "spoke with tongues and magnified God." Then Peter exclaimed:—"Can any forbid water that "these should not be baptized, which have received "the Holy Ghost as well as we?" They were then all baptized in the name of the Lord.

*Claudius Emp.—Judea and Samaria given to Herod Agrippa I. A. D. 41.*

*Acts xi. 1—18.*

500. **Peter's explanation.**—When Peter returned to Jerusalem, he found the Apostles were very much surprised at his proceedings with regard to Cornelius, and the Gentiles: and he was induced consequently to give a full relation of all the circumstances; on hearing which, they glorified God, saying:—"Then hath God also to the "Gentiles granted repentance unto life."

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of Peter and Cornelius? 498. What was the purport of Peter's Sermon to Cornelius and his friends? 499. By whom were the Gentiles admitted into the Church? 500. What was Peter's explanation of the circumstances?

*Marrus*, President of Syria, A. D. 42.—*Eudodius* first Bishop of Antioch, A. D. 43.

*Acts xi. 19—30.*

501. **Church extension.**—During this period, the believers, who had been scattered abroad in the persecution at the time of Stephen, had travelled in Phenice, Cyprus, and Antioch, preaching the word, but to the Jews only. Some, however, who were of Cyprus and Cyrene, on coming to Antioch preached also to the Grecians in that city, and "a great number believed." The Church in Jerusalem, hearing of this, sent for their encouragement Barnabas, "a good man, and full of the Holy Ghost, and of faith; who exhorted them to cleave unto the Lord."

502. **Called Christians.**—Barnabas, finding a great work to be done in Antioch, went to Tarsus to seek the aid of Saul. They returned together, and continued in Antioch a whole year, preaching the word. Very many believed; and it was here in Antioch, and now, that the faithful were first called *Christians*. 43<sup>101</sup>

503. **Famine predicted.**—In Antioch also certain prophets arrived from Jerusalem, one *Agabus* among the number, who foretold that a *famine* was approaching: and which took place in the reign of Claudius Cæsar. This induced the disciples to make collections for their brethren in Judæa, which they sent by the hands of Barnabas and Saul; who delivered them to the Elders,\* the Apostles probably not being in Jerusalem.

*Herod Agrippa I. died.*—*Cuspius Fadus*, Procurator of Judæa, A. D. 44.

*Acts xii. 1—17.*

504. **Persecution of Herod.**—*Herod Agrippa I.*

501. Whither was the Church extended at this time?  
 502. Where were the believers first called Christians?  
 503. What was the prophecy of Agabus? 504. What

\* This is the first mention of "Elders," (Presbyters) in the Christian Church.

was at this time anxious to please the Jews, (A. D. 44), and proceeded therefore, to persecute the Church. He laid hands on *James* the Apostle, the brother of John, and commanded his head to be cut off. He was one of the sons of Zebedee, one of the "Boanerges," and is the only Apostle whose death is mentioned in Scripture. Nothing more is known of him than what we read in the New Testament. ✕

505. *Peter imprisoned.*—James's death seeming to give satisfaction to the Jews, Herod thought of putting *Peter* also to death. He therefore imprisoned this Apostle, intending after the Passover to bring him before the people. The Church body prayed unceasingly for Peter; and in the night an Angel came, and "delivered him out of the hand of "Herod," and from the "expectation of the Jews."

506. *Peter liberated.*—The Apostle hastened to the house of *Mary*, the mother of John Mark, where many disciples were gathered together praying. But after knocking at the door, a damsel *Rhoda*, rejoicing at the sound of Peter's voice, ran to inform those within of the Apostle's presence. But they would not believe her; at last, after repeated knocking, they opened the door, and were satisfied. The Apostle then hastily sent them to inform *James*, the Lord's brother, and the rest; and departed: and nothing more is said of him in the '*Acts of the Apostles*,' except in the instance of the Council of Jerusalem. (in *ch. xv. 7.*)

*Acts xii. 18—25.*

507. *Herod's anger.*—There was great commotion in the prison on the morrow on account of Peter's escape. Herod in his anger caused the guards to

was the conduct of Herod towards the Church? 505. What did Herod Agrippa do to Peter? Who released him? 506. Whither did Peter proceed? 507. How did

be put to death, and returned to Cæsarea. While here a deputation from Tyre and Sidon came, seeking, through the influence of *Blastus*, the king's chamberlain, a return of the friendly relations with Herod, which had recently been interrupted.

508. **Herod's death.**—Herod, arrayed in magnificent royal apparel, seated on his throne in the theatre of Cæsarea on some great festive occasion, heard their appeal, and made an oration unto them. The people, bewildered at the dazzling appearance of the King's robes of silver tissue playing in the sun-light, shouted out:—"It is the voice of a god, and not of a man." Herod rejoiced in their flattery; but "immediately the angel of the Lord smote him, because he gave not God the glory," and he died, (A. D. 44.). Now the word of God grew and multiplied; and Barnabas and Saul returned from Jerusalem, taking with them *John Mark*.

### THE ACTS OF ST. PAUL, AND OTHERS.

*Ordination of Saul and Barnabas.*—A. D. 45—46.—*Tiberius Alexander*,  
Procurator of Judæa, A. D. 46.

*Acts* xiii. 1—14.

509. **The Call to the Ministry.**—Barnabas and Saul reached Antioch with Mark; and while with other prophets and teachers, *Simeon* called Niger, *Lucius* of Cyrene, and *Manaen* the foster-brother of Herod, the Tetrarch, they were all "ministering to the Lord in public prayer, and in fasting, the Holy Ghost said, separate Me at once *Barnabas* and *Saul* for the work whereunto I have called them."

510. **The Ordination.**—A special *fast* appears then

Herod punish the guard? What were his relations with Tyre and Sidon? 508. What were the circumstances of his death? Whither did Barnabas and Saul proceed? 509. What was the nature of their "call?" 510.

to have been appointed, and after offering up prayers, "they laid their hands on them,"—on *Barnabas* and *Saul*—"and sent them away."

### ST. PAUL'S FIRST MISSIONARY JOURNEY.

A. D. 46—48.

Proceeding now with *John Mark* for their assistant minister to the port of Seleucia, they sailed for Cyprus. Arriving at "Salamis, an important port of the island, they preached the word of God in the synagogue of the Jews."

511. *At Paphos in Cyprus*.—They next travelled across to *Paphos* the residence of the Roman Governor, *Sergius Paulus*; and while here they encountered a Jewish Sorcerer, or false prophet, one *Bar-jesus* (*Elymas*), who withstood the Apostles, and endeavoured to prevent the Pro-consul taking up with the new faith.

512. *Elymas the Sorcerer*.—*Saul*, henceforth called *Paul*, filled with the Holy Ghost, and looking intently on the Sorcerer, exclaimed in punishment of his opposition:—"Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." His sight instantly failed. *Sergius Paulus*, astonished at the miracle, as well as "at the doctrine of the Lord," now believed.

513. *John Mark*.—Leaving *Paphos*, *Paul* and his company sailed for Pamphylia; arriving at the port of Attalia, thence they hastened on to *Perga*. Now *John Mark*, from some unexplained cause, "departed from them, and went not with them to the work," but returned to his home in Jerusalem. *Paul* and *Barnabas* then pushed on to Antioch in Pisidia; and *Barnabas*, henceforth, we find, drops into a secondary position.

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How were *Barnabas* and *Saul* ordained to the Apostleship? 511. What occurred at *Paphos* in Cyprus? 512. What befel *Elymas* the Sorcerer? 513. What was the conduct of *John Mark*?



*Festus Cumanus, Procurator of Judaea, A. D. 47.*

*Acts xiii. 14—51.*

**514. St. Paul at Pisidian Antioch.**—On the Sabbath, Paul and Barnabas entered the synagogue in Antioch, and after the reading of the Law and the Prophets they were invited by the rulers to give some word of exhortation. *Paul* then stood up, and preached to them : after a brief history of his nation he showed Christ to be the fulfilment of the Law ; and His death and resurrection a fulfilment of prophecy, and that in Him is “the forgiveness of sins.” His hearers were so delighted, that the Gentiles especially requested him to preach to them the next Sabbath,

**515. Paul's preaching opposed.**—On the Sabbath following, the whole city came to hear Paul, Gentiles as well as Jews. This so excited the envy of the Jews, that they contradicted the Apostle's preaching, and blasphemed. Paul and Barnabas then told them, that it was necessary to address to them first “the word of God ;” but “seeing ye put “it from you, and judge yourselves unworthy of “everlasting life, lo, we turn to the Gentiles.” The Gentiles “glorified the word,” and many believed.

**516. Paul expelled from Antioch.**—God's word was published far and wide among the heathen : but the Jews in their anger at the admittance of the Gentiles, won over “the honourable women, and chief men of the city,” who determined on expelling Paul and Barnabas from Antioch (in Pisidia); the Apostles then “shook off the dust of their feet “against them,” and went on to *Iconium*.

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**514.** What was St. Paul's Sermon at Antioch in Pisidia? How was it received? **515.** What occurred on the next Sabbath? **516.** Who drove Paul and Barnabas out of Antioch?

*Herod, king of Chalcis, dies.—Longinus, President of Syria. A. D. 48.*

*Acts xiv.*

517. **Paul driven from Iconium**—At Iconium Paul and Barnabas proceeded to the synagogue, and so “preached the word,” that multitudes of Jews and Greeks believed. And, notwithstanding the Jews stirred up the Gentiles against them, they continued a long time to speak boldly of the grace of the Lord, and performed many signs and wonders. But at last the opposition was so strong; and finding that the rulers connived at it; and the people were preparing to stone them, the Apostles hastened into Lycaonia.

518. **Jupiter and Mercurius.**—On reaching *Lystra*, the two Apostles preached the Gospel; and there Paul by miracle healed a man lame from his birth. The astonished people thought “the gods had “come down to them in the likeness of men,” and prepared to offer sacrifices to them; calling “Barnabas, *Jupiter*, and Paul, *Mercurius*, because he was the chief speaker.”

519. But Paul exclaimed:—“We are men of “like passions with you, and preach unto you that “ye should turn from these vanities unto the living “God, the Maker of heaven and earth.” “...Who “gives us rain from heaven, and fruitful seasons, “filling our hearts with food and gladness.”

520. **St. Paul at Lystra.**—But certain Jews from Antioch and Iconium stirred up the people against the Apostle, who stoned Paul, dragged him out of the city, and left him for dead. The disciples, among whom very probably was *Timothy*, (2 *Tim.* iii. 10, 11.), came to his relief; and when animation

517. What befel the Apostles at Iconium? 518. Whom did the people of Lystra imagine these Apostles to be? 519. How did the Apostle restrain them? 520. What befel St. Paul at Lystra?

returned, he went back to *Lystra*, and next day departed with Barnabas to *Derbe*.

521. • **St. Paul returns to Antioch.**—After a short stay at *Derbe* preaching the Gospel to the people, Paul and Barnabas retraced their steps; strengthening the souls of the disciples in the several cities they had visited, exhorting them to continue in the faith, and to endure tribulation, if they would enter into the Kingdom of God. They at last reached Antioch in Syria, and then rehearsed to the Church “all that God had done with them, and how He “had opened the door of faith unto the Gentiles.” (This closes *St. Paul’s First Missionary Journey*.)

X

*Herod Agrippa II.* King of Chalcis, A. D. 49—50.—*First Christian Council*, A. D. 50—51.

*Acts xv. 1—34.*

522. **The Judaizers.**—Paul and Barnabas had not been long in Antioch before they discovered that certain Judaizers (so called from enforcing the Jewish law), had come from Jerusalem, and were secretly teaching, (*Gal. ii. 4, 5.*) that :—“Except ye “be *circumcised* after the manner of Moses, ye “cannot be saved.” (*Gal. v. 3.*) Much discussion arose in consequence; and it was at last determined that *Paul, Barnabas, Titus*, and others, (*Gal. ii. 6.*) should go up to Jerusalem, and consult the Apostles and Elders upon the question. Paul went by express revelation. (*Gal. ii. 2.*)

523. **First Christian Council.**—Paul and his companions, passing through Phenice and Samaria, spoke of the Gentile conversions, which gave great joy to the brethren; and on arriving at Jerusalem, which was his third visit to the holy

521. Whither did Paul and Barnabas go after leaving *Derbe*? What did they on their return to Antioch? 522. What trouble did the Judaizers cause St. Paul? 523. For what object was the first Christ-

city, the Church warmly welcomed them. After recounting what God had done by them, grave discussions arose as to the keeping of the Mosaic Law; and it was then determined to convene a *Council* of the Apostles, Elders, and Brethren, *The first "Christian Council."* A. D. 50—51.

524. **The Speeches.**—When assembled, *Peter* related how the Gentiles by his mouth had heard the Gospel and believed, and had received also the Holy Ghost, and urged that no such yoke as that of circumcision and the Law, should be imposed upon them. *Barnabas* and *Paul* then spoke of the miracles God had wrought among the Gentiles by them, to prove their acceptance of God.

525. Lastly, *James*, after referring to the preceding speeches, and the teaching of Scripture, decided that they should not "trouble" the Gentile converts with other than some few restrictions which would be embodied in their *decree*; and to this they all assented.

526. **The decree**—was drawn up in the form of a *letter*, and sent by the hands of *Barnabas*, *Paul*, *Judas*, and *Silas*, to the Gentiles in Antioch, Syria, and Cilicia, saying,—“It seemed good to the Holy Ghost and to us...that ye abstain from “meats offered to idols; from blood; from things “strangled; and from fornication: from which, if “ye keep yourselves, ye shall do well. Fare ye “well.”

527. **Division of Work.**—While in Jerusalem *St. Paul* had his one and only interview with *St. John*, (*Gal. ii. 9*); and it was now arranged among the Apostles, that they themselves would preach the Gospel to the Jews (the circumcision); and that

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ian Council called together? 524. Who spoke at this Council? What was the decision of *St. James*? 525. What was the opinion of *James*? 526. What was the *decree* at the Council? 527. What arrangement did

Barnabas and Paul should go to the Gentiles, but on the condition that they should make collections for the poor in Judæa. (*Gal.* ii. 7—10.) The two Apostles returned to Antioch, and read the *decree*, which gave great consolation.

*Quadratus Vinidius*, Tac., President of Syria, A. D. 51.

*Acts* xv. 35. *Gal.* ii. 11—16.

528. **Peter wavers.**—Paul and Barnabas remained some time “in Antioch teaching, and preaching “the word of the Lord.” While they were here, *Peter* arrived, and in accordance with the recent decree, associated freely with the Gentiles; but when certain Judaizers came from Jerusalem, he withdrew from the Gentiles, and others did so like-  
“wise; Barnabas also was carried away with their “dissimulation.” (*Gal.* ii. 12, 13).

529. **Peter rebuked.**—Paul, seeing this great weakness in Peter, and the danger that would arise to the truth of the Gospel, if such conduct was permitted unrebuked, “withstood Peter to the “face, because he was to be blamed,” (*Gal.* ii. 11); and he affirmed before Peter and them all, that “a man is not justified by the works of the law, “but by the faith of Jesus Christ.” (*Gal.* ii. 14—16.). This difference of opinion, however, did not produce any serious quarrel. (*2 Pet.* iii. 15, 16.).

*Acts* xv. 36—39.

X 530. **A Visitation proposed.**—A few days after, Paul suggested to Barnabas that they should go and visit the Churches they had recently established, and “see how they do.” Barnabas agreed;

the Apostles make with regard to the work of Barnabas and St. Paul? 528. What error did St. Peter commit when in Antioch? 529. What was St. Paul's conduct towards St. Peter? 530. What *visitation* was proposed

and determined to take with them his kinsman *John Mark*; but Paul objected, because Mark had abandoned them in their former journey.

531. *Paul and Barnabas separate.*—Barnabas, who had previously smarted under Paul's rebuke of Peter, in whose backsliding he also had been involved, was angry at the Apostle's refusal; and the contention was so sharp between them, that they determined to separate. Barnabas then took *Mark*, and sailed to Cyprus; and the name of *Barnabas* occurs no more in the history.

### ST. PAUL'S SECOND MISSIONARY JOURNEY.

*Acts xv. 40, 41.*

532. *St. Paul at Lystra.*—Paul now chose *Silas* (*Silvanus*) to supply the place of *Barnabas*, and having been commended by the brethren to the grace of God, they journeyed "through Syria and Cilicia, confirming the Churches," and encouraging them with the decision of the Council, absolving them from keeping the Mosaic Law. He passed through Derbe on to *Lystra*, where he came across *Timothy*, (*Timotheus*), and Paul begged him "to go forth with him," to take the place, apparently, of *John Mark*.

533. *Timothy*—was the son of a Greek, but his mother was a Jewess, one *Eunice*, who, and his grand-mother *Lois*, had thoroughly taught him the Hebrew Scriptures; and he was "well spoken of" by the brethren." (2 *Tim.* i. 5; iii. 15.) He accompanied the Apostle, and on reaching *Iconium*, St. Paul thought it better to circumcise him, because of the Jews in those quarters; and then

to Barnabas by St. Paul? Why was *Mark* objected to?  
531. What was the result of the difference between Paul and Barnabas? 532. What occurred at *Lystra*? 533. What other companion did St. Paul choose at *Lystra*?

doubtlessly he solemnly ordained him to the Ministry. (1 *Tim.* i. 18; iv. 14; vi. 12; 2 *Tim.* i. 6.)

534. **Galatia.**—St Paul proceeded with his companions through Phrygia and Galatia, “establishing the Churches in the faith,” founding new ones; and believers “increased in number daily.” While in the region of Galatia the Apostle was detained by sickness (*Gal.* iv. 13.); probably the “*thorn in the flesh*” he speaks of, but he was not deterred from preaching “Christ crucified;” and very many became converts to the faith. A. D. 52. (*Gal.* iii. 1. 27, 28).

*Herod Agrippa II. made King of Batanea, Trachonitis, and Abilene, A. D. 52.—Felix, Procurator of Judaea, 52–58.*

*Acts xvi. 6—11.*

535. **Vision at Troas.**—St. Paul now designed journeying into Asia, but was forbidden by Spiritual intimation; and the same voice prohibited him from going into Bithynia; passing therefore by Mysia, he and his companions arrived at *Troas* (properly *Alexandria-Troas*). Here, in a vision of the night, “a man of Macedonia” besought Paul to “*come over into Macedonia, and help us.*” It was at Troas that *Luke*,\* the beloved physician, now joined St. Paul; and it may have been on account of the Apostle’s health.

*Acts xvi. 11—40.*

536. **At Philippi.**—*Paul* on the morrow with *Silas*, *Timothy*, and *Luke*, left Troas and sailed for Samothracia, thence to Neapolis, and on to *Philippi*, a city and colony of Macedonia. On the Sabbath,

What was done at Iconium? 534. What were the events accomplished in Phrygia and Galatia? 535. What intimation did St. Paul receive at Troas? When did St. Luke join St. Paul’s company? 536. What

\* The narrative of the *Acts of the Apostles* was written by *St. Luke*, and here in *verse 10* may be perceived a sudden change from “*they*” to “*we*,” indicating the writer’s presence.

as there was no synagogue in the city, Paul went to the river side, where prayer was wont to be made, and addressed the few pious women who had assembled there.

537. **Lydia.**—Among these worshippers was one *Lydia*, a seller of purple dye, of the city of Thyatira. The Lord opened her heart to the things preached by St. Paul, and she believed. She was then baptized, and her *household*; and she afterwards constrained the Apostle and his companions to “abide in her house.” Here have we the introduction of the Gospel into *Europe*. X

538. **Demoniac Damsel.**—A damsel “with a spirit of divination, who brought her masters much gain by soothsaying,” meeting the Apostle and his companions, was in the habit of repeating for many days:—“These men are the servants of the most High God, which shew unto us salvation.” St. Paul objected to this advocacy, and said to the evil spirit:—“I command thee in the name of Jesus Christ to come out of her.” And he obeyed.

539. **Paul and Silas imprisoned.**—The masters of the damsel seeing “the hope of their gains was gone,” “caught Paul and Silas,” and took them before the magistrates, charging them with being “Jews,” “troubling the city,” and “teaching customs unlawful for the Romans to observe.” The magistrates, impelled by the excited mob, commanded them to be scourged, and to be imprisoned. For greater security they were thrust with bleeding backs “into the inner prison, and their feet made fast in the stocks.”

540. **Earthquake interposition.**—Paul and Silas at midnight, in the midst of their suffering, “prayed

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did St. Paul on reaching Philippi? 537. What were the circumstances connected with Lydia of Thyatira? 538. What did St. Paul to the demoniac damsel? 539. What in consequence befel *Paul* and *Silas*? 540.



"and sang praises unto God," and they were heard throughout the prison. Suddenly an earthquake interrupted them, the prison doors flew open, and every one's bonds were loosed. The jailor was awoke, and thinking the prisoners had escaped was about to destroy himself; when Paul exclaimed:—"Do thyself no harm: for we are all here."

541. **The Jailor at Philippi**,—awe-stricken at what had transpired, brought out the prisoners, and cried:—"Sirs, *what must I do to be saved?*" They instantly said:—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, and they"   
 X "spake unto him the word of the Lord." The jailor, and *all his*, straightway were baptized: and he washed the stripes of the prisoners, "brought them into his house," "set meat before them," "and rejoiced, believing in God with all his house."

542. **Paul and Silas depart**.—The authorities of Philippi, somewhat alarmed, were now anxious that the prisoners should "depart, and go in peace;" but they had been beaten uncondemned, and cast into prison, although Romans; and Paul therefore refused. The magistrates, fearful of the consequences of their rash punishment, came and besought Paul and Silas to depart out of the city. The Apostle and his companions then went to the house of Lydia, and having exhorted the brethren, quitted Philippi, leaving *Timothy* and *Luke* behind to comfort and establish them.

*Acts xvii. 1—14.*

543. **Paul at Thessalonica**.—Paul and Silas now proceeded to Amphipolis, and to Apollonia, but finding no community of Jews there, they passed

What was the consequence of the earthquake to the prisoners? 541. What did the jailor of Philippi?

542. How came Paul and Silas to depart? 543. How

on to *Thessalonica*. Here, for three successive sabbaths, Paul reasoned out of the Scriptures that Christ must suffer and rise again ; that Jesus was the Christ ; and that they should be prepared for Christ's *second coming*. "Many of the Jews believed, of the Greeks a multitude, and of the chief women "not a few." St. Paul laboured here for his daily bread ; but the Philippians sent him repeated contributions. (1 *Thess.* ii. 9 ; *Phil.* iv. 15, 16.).

544. **Jason.**—The unbelieving Jews excited the populace against Paul and Silas, and rushed to the house of *Jason* where they lodged ; but not finding them, they seized Jason and certain brethren, and dragged them before the magistrates, accusing them of "doing contrary to the decree of Cæsar, "saying there is another King, one Jesus." The magistrates then exacted security for their good behaviour, and let them go.

545. **At Berea.**—The brethren at night persuaded Paul and Silas to quit the city and proceed to *Berea*. On arriving here they went into the synagogue, and the *Bereans* "received the word of "God with all readiness of mind, and searched the "Scriptures daily whether these things were so." And many believed, Greeks as well as Jews. But some hostile Thessalonians came and stirred up the people against St. Paul, who was sent off by the brethren to the coast, but *Silas*, and *Timothy* remained.

*Acts xvii. 15—34.*

546. **At Athens.**—Paul reached *Athens* where, depressed at being "alone," he waited the arrival of Silas and Timothy : in the mean time seeing "the

was St. Paul received at Thessalonica? 544. What befel *Jason* and certain of the brethren? 545. How did the Bereans receive St. Paul? 546. What did St. Paul at Athens?

"city wholly given to idolatry," and to the worship of "the unknown God," he preached unto them in the synagogue, in the market place, and on Mars' Hill, Jesus, and the resurrection, and the true God.

547. **Paul's preaching.**—The Athenian philosophers ever seeking "some new thing," were little impressed by the Apostle. The Epicureans, and the Stoics, thought St. Paul a mere "babbler;" many laughed at the idea of a "resurrection of the dead;" others said, they would "hear him again of this matter." There were some few, however, who believed, among the which was *Dionysius, the Areopagite*, and a woman named *Damaris*.

*Acts xviii. 1—17.*

548. **Aquila and Priscilla.**—From Athens St. Paul proceeded to Corinth, where he met with *Aquila* of Pontus, and his wife *Priscilla*, who had been banished from Rome with the rest of the Jews by the decree of *Claudius*. *Aquila* being a *tent-maker*, like St. Paul, they resided together.

549. **At Corinth.**—Every sabbath the Apostle preached in the synagogue, and persuaded Jews and Greeks of the things of God; and after the arrival of *Silas* and *Timothy*, he acquired fresh courage (2 *Cor.* vii. 6.), and "testified to the Jews, "that Jesus was Christ." At this the Jews opposed and blasphemed, when he determined to abandon them. Shaking his raiment, he exclaimed:—"Henceforth I will go unto the Gentiles."

550. **Corinthian believers.**—St. Paul now preached in the house of one *Justus*; and learning from *Timothy* the condition of the Thessalonian Church, he wrote to them the *First Epistle to the Thessalonians*. Here, at Corinth, *Crispus*, the chief ruler of the Synagogue, and "all his house," and many

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547. How was his preaching received? 548. Who were *Aquila* and *Priscilla*? 549. How was St. Paul received by the Jews at Corinth? 550. Who were

of the Corinthians "believed," among whom were *Caius* (Gaius), and "*the household of Stephanas*," and they were "baptized."

551. *St. Paul encouraged.*—But St. Paul was somewhat desponding from the little progress he seemed to make, when the Lord in a vision encouraged him, saying:—"Be not afraid...hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." He remained at Corinth a year and six months, and established an important Church; and he now wrote his *Second Epistle to the Thessalonians*.

552. *Gallio*,—being now appointed the new deputy of Achaia, the Jews stirred up the mob against Paul, and brought him to the judgment-seat, accusing him of "persuading men to worship God contrary to the law." But the Roman Governor said:—"I will be no judge of such matters," and drove them away. The Greeks then seized *Sosthenes*, the instigator of the charge, and chief ruler of the synagogue, and beat him before the judgment-seat; but "*Gallio* cared for none of those things."

NABO, EMP. A. D. 54.

*Acts* xviii. 18—22.

553. *At Cenchreæ.*—After a little longer stay, the Apostle, with Priscilla and Aquila, proceeded to *Cenchreæ*, where he polled (cropped) his hair because he had a vow;\* he then took ship, and

the believers there? 551. What encouragement did St. Paul receive? Where did he write his two *Epistles to the Thessalonians*? 552. What was the conduct of *Gallio*? 553. What occurred at *Cenchreæ*?

\* Some authorities, among whom are Conybeare and Howson (*Life of St. Paul*, ch. xii.), say it was *Aquila*, not St. Paul, who had the vow. In a Nazarite vow, the hair might be *polled*, or *cropped*, before the termination of the vow, but the final *shaving* must be at the door of the Temple Sanctuary, (*Numb.* vi.); and if "polled" out of Judæa, the hair was to be brought to the Temple, and burnt. If St. Paul had the vow, that may have been one reason why he was so anxious to be at Jerusalem.

came to *Ephesus*; and entering the synagogue, reasoned with the Jews of Christ.

554. **At Jerusalem.** — Pressed for time, St. Paul now left his companions at Ephesus, promising the brethren to return, "if God will." He then sailed for Syria, arrived at Cæsarea, and having *gone up* — to Jerusalem — to keep, if in time, the Feast of Pentecost, and having saluted the Church there, the Apostle hastily *went down* to Antioch. (Thus ends St. Paul's *Second Missionary Journey*).

### ST. PAUL'S THIRD MISSIONARY JOURNEY.

*Acts xviii. 23.*

555. **Apollos at Ephesus.** — After a short stay at Antioch, St. Paul set out on his *Third Missionary circuit*, and visited "in order," for the strengthening of the disciples, the Churches he had established in *Galatia*, and *Phrygia*. While thus occupied, *Apollos*, a Jew of Alexandria, "an eloquent man, and mighty in the Scriptures," came to *Ephesus*, and "taught diligently the things of the Lord;" but "knowing only the baptism of John."

556. **Apollos at Corinth.** — Aquila and Priscilla, however, instructed *Apollos* in the way of God more perfectly, speaking probably of the resurrection and ascension, and of the outpouring of the Holy Ghost, and he was induced to proceed to Corinth, with "letters of commendation" from the brethren; where "he mightily convinced the Jews, and that publicly, showing by the Scriptures, that Jesus, "was Christ." By some, indeed, he was put forward as a rival of St. Paul.

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554. How did St. Paul close his *Second Missionary Journey*? 555. Who was *Apollos*? What did he at Ephesus? 556. At Corinth?

*Galilee and Perea, given to Herod Agrippa II., A. D. 56.*

*Acts xix. 1—12.*

557. **St. Paul at Ephesus.**—The Apostle at length reached Ephesus, when he came across twelve disciples, who, like Apollos, knew only the baptism of John; and on being asked:—“*Have ye received the Holy Ghost since ye believed?*” They answered:—“We have not so much as heard whether there be any Holy Ghost.”

558. **Laying on of hands.**—St. Paul, having explained to them the nature of John’s baptism, and of the coming of Christ, they were “baptized in the name of the Lord Jesus; and when the Apostle had *laid his hands upon them*, the Holy Ghost came on them; and they spake with tongues, and prophesied.” St. Paul now, for three months, attended the Synagogue, “disputing and persuading...concerning the Kingdom of God.”

559. **School of Tyrannus.**—Although some accepted the teaching of the Apostle, and believed; yet many rejected his doctrine, and spoke evil of the Gospel. St. Paul then left the synagogue, and held his disputations in the “*School of Tyrannus.*” For two years he there preached to Jews and Greeks “the Lord Jesus;” and many miracles were performed by St. Paul, even through his “handkerchiefs, or aprons,” by which diseases departed, and evil spirits were expelled.

*Acts xix. 13—20.*

560. **Jewish Exorcists.**—Struck by the power of the name of Jesus exercised by St. Paul, *seven sons*

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557. What twelve disciples did St. Paul find at Ephesus? 558. What resulted from his *laying on of hands*? 559. What did he at the *School of Tyrannus*? 560. What happened to the seven sons of *Scæva*?

of one *Sevea*, a Jewish high-priest, attempted to expel evil spirits, saying :—“We adjure you by “Jesus whom Paul preacheth.” But they received in answer :—“Jesus I know, and Paul I know ; “but who are ye?” and the demoniac leaped on them, and “they fled out of that house, naked “and wounded.” “Fear now fell on all ; and the “name of the Lord Jesus was magnified.”

561. **The Magical Books.**—Many Christian conjurors now came, and confessed their evil practices ; and sorcerers who used curious arts, brought their magical books, worth 50,000 pieces of silver (£2,000.), and publicly burned them : “So mightily “grew the word of God, and prevailed.”

2 *Cor.* ii. 1 ; xii. 14. 21 ; xiii. 1, 2.

562. **St. Paul at Corinth.**—While St. Paul was at Ephesus, *Apollos* returned from Corinth, and bringing no very satisfactory information as to the morality and faith of the Corinthian converts, the Apostle took in consequence a very hasty trip there to rectify, if possible, the abuses they indulged in ; but he speedily came back to Ephesus. Learning soon after that his visit had proved fruitless, he wrote to them a severe reprimand, and laid down stern injunctions ; but this *Epistle* is not preserved to us. (1 *Cor.* v. 9.).

*Acts* xix. 21, 22 ; 1 *Cor.* i. 11 ; xvi. 5. 8.

563. **The Corinthian Church.**—Contemplating a visit to Jerusalem, and to Rome, by way of Macedonia, and Achaia, St. Paul now sent *Timothy* and *Erastus* (probably the treasurer of Corinth), first into Macedonia ; but himself was delayed by the

561. What was done with certain magical books?  
562. What reports respecting the Corinthians disturbed the mind of St. Paul? 563. What delayed the Apostle from going into Macedonia?

troubles of the Corinthian Church, which were reported to him by certain members of the Christian household of *Chloe*.

564. They informed him of the profligacy and irreligion of the great body of Corinthian converts; of their sectarian divisions, and of their denial of the resurrection. The Corinthians themselves, also had now replied to his former letter, by asking for explanations, and putting perplexing and entangling questions. In answer to this lamentable state of things, St. Paul wrote to them the *First Epistle to the Corinthians*, which he sent by *Titus*. (2 Cor. xii. 18.) X

*Acts* xix. 23—41.

565. **Great goddess Diana.** — Ephesus had long been famous for its temple, and worship, of *Diana*; but now the advance of Christianity, and the increasing numbers of believers, had seriously affected the trade of the small silver shrines of the goddess. *Demetrius*, the silversmith, in consequence, excited his craftsmen and the mob against the Apostle, and his followers, telling the Ephesians that their “gains” would be lost, the “Temple of the great goddess Diana” would be despised, and her magnificent worship be destroyed. “Full of wrath, they cried out:—*Great is Diana of the Ephesians.*”

566. **Riot appeased.** — *Gaius*, and *Aristarchus*, St. Paul’s companions, were seized and taken to the theatre in the midst of great clamour. *Alexander*, perhaps “the coppersmith,” a Jew, fruitlessly attempted to address the mob in defence of the Jews, but at last the *town-clerk* appeased the

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564. What were the proceedings of the Corinthians which distressed the Apostle? 565. What was the cause of the riot at Ephesus? 566. What disturbance arose at Ephesus? How was it quelled?



multitude, and exhorted them to do nothing rashly. Then telling them that they were "in danger to be called in question for that day's uproar," he persuaded them to return to their homes.

*Acts xx. 1, 2.*

567. **St. Paul quits Ephesus.**—St. Paul after this, gathered his disciples together, and bidding them an affectionate farewell, quitted Ephesus. He proceeded on his way into Macedonia, stopping a short time at *Alexandria Troas* for the return of *Titus* from Corinth, preaching the while the gospel of Christ, and with some success; but as *Titus* did not arrive, the Apostle continued his journey into Macedonia (2 Cor. vii. 5.); and, after landing at Neapolis, went on to *Philippi*.

568. **Titus's Report.**—Reaching *Philippi* with Timothy (2 Cor. i. 1.), and others, he was soon gladdened by the arrival of *Titus*, who brought him more encouraging news from Corinth. (2 Cor. vii. 6—11.). But there was still a strong adverse section, and he now wrote to encourage the better minded, and to reprimand the disaffected, and at the same time urge on the collections for the poor of Judæa (2 Cor. viii. ix.) his *Second Epistle to the Corinthians*, which he sent also by *Titus*. The Epistle shows great mental anxiety, and much bodily suffering.

569. **Greece, and Illyricum.**—St. Paul now travelled into the northern part of *Greece*, and "fully preached the Gospel of Christ," "round about unto *Illyricum*." (Rom. xv. 19.); and proceeded thence to Corinth, where he took up his abode at the house of *Gaius*. He was now disturbed by news of the

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567. Whither did St. Paul proceed from Ephesus?  
 568. What did the apostle gather from *Titus* with respect to Corinth? 569. On reaching Corinth what news disturbed the mind of the apostle?

troubles and divisions in the Galatian churches, caused by the false teaching of the Judaizers. St. Paul, therefore, is supposed to have despatched to them at this time his *Epistle to the Galatians*.

570. *Phæbe, the Deaconess.*—While St. Paul was busily “setting things in order” in Corinth by teaching, and by miracle, to prove his Apostolic authority,—many of the Judaizing Corinthians holding him to be no Apostle but a heretic,—he found a Christian matron named *Phæbe*, a deaconess of the Church, proceeding to Rome (*Rom. xvi. 1, 2.*), and by her he sent his *Epistle to the Romans*, in which he intimated his intention of coming to them.

*Acts xx. 3, 4.*

571. *St. Paul quits Corinth.*—After a stay of three months at Corinth, the Apostle prepared to embark for *Syria*, but discovering that the Jews had plotted to assassinate him, he changed his plan and proceeded into Macedonia. He was accompanied by *Sopater* of Beræa; the two Thessalonians, *Aristarchus*, and *Secundus*; *Gaius* of Derbe; *Timothy*; and *Tychicus* and *Trophimus* from Asia.

*Acts xx. 5—12.*

572. *Philippi to Troas.*—These companions of the Apostle were possibly connected with the *alms* gathered for the poor Christians in Judæa. On reaching *Philippi*, St. Paul sent them on to Troas, following himself with *St. Luke* after a short stay. On reaching *Troas* the Apostle applied himself to the strengthening of the Church, remaining an entire week.

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570. Who was *Phæbe*? What *Epistle* did St. Paul send by her? 571. How long was the Apostle's stay at Corinth? whither did he proceed? and who accompanied him? 572. How long did the Apostle stay at Troas?

573. **At Troas.**—On the Sabbath evening, the ship sailing on the morrow, *Sunday*, the first day of the week, St. Paul gathered the disciples together for the customary "Feast of Charity," and the Lord's Supper; and he preached to them in some upper room *until midnight*, when a young man, named *Eutychus*, who, from exhaustion had been overtaken by sleep, "fell down from the third story, and was taken up dead."

*Acts* xx. 13—17.

574. **Eutychus restored.**—The Apostle hastened down, and prostrating himself upon the body, miraculously restored him to life. St. Paul now administered we may suppose, the *Holy Communion*; and having afterwards eaten to recruit himself in his fatigue, and in preparation of his journey, he "talked to them a long while, even till *break of day*," when he despatched his companions by ship to *Assos*, he himself after a little while following them on foot.

575. **At Miletus.**—On arriving at *Assos*, the Apostle joined his companions on board ship, when they immediately sailed, St. Paul being anxious to reach Jerusalem on the day of Pentecost; and they pushed on to *Mitylene*, *Chios*, *Samos*, and to *Trogyllium*. Anchoring here for the night, on the morrow the vessel proceeded to *Miletus*. The Apostle learning that the ship would be detained some little time sent to Ephesus, a few miles distant, requesting "the Elders of the Church" to come to him.

*Acts* xx. 18.

576. **Ephesian Elders.**—Warm was the greeting of

573. What occurred while he was preaching to the brethren? 574. How did *Eutychus* recover? What took place after this and before he left Troas? 575. For whom did St. Paul send on reaching Miletus? 576.

St. Paul with the Ephesian Elders. He gave them an important and encouraging address, and exhorted them to "take heed unto themselves, and unto "the flock, over the which the Holy Ghost had "made them *overseers*, to feed the Church of God, "which He hath purchased with His own blood." Then, after speaking of the bonds and afflictions that awaited him, "he kneeled down, and prayed "with them all; and they all wept sore, and fell "on his neck and kissed him, and accompanied "him unto the ship."

*Acts xxi. 1—16.*

577. **St. Paul at Tyre.**—The Apostolic company now sailed by *Coos*, and *Rhodes*, to *Patāra*, where they embarked in another ship for the coast of Phœnicea. Passing *Cyprus* they came to Syria, and finally landed at *Tyre*. A week was occupied in the business of the ship's cargo, which St. Paul employed in visiting the brethren, and strengthening the Church; and he was here warned against going up to Jerusalem. After a most affectionate farewell, similar to that at Miletus, the Apostle and his company sailed for *Ptolemais*.

578. **Agabus.**—One day's sojourn at *Ptolemais*, enabled St. Paul to salute the Christian brethren there; and thence, he and his companions travelled to *Cæsarea*, where they took up their abode with *Philip*, the Evangelist, who had four virgin daughters, who prophesied. One *Agabus*, a prophet from Judæa also arrived; who, binding his hands and feet with St. Paul's girdle, intimated that so would the Apostle be treated in Jerusalem, and be handed over to the Gentiles.

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What did he say to the Elders of the Church of Ephesus?  
577. What did the Apostle on reaching Tyre? 578.  
When did St. Paul dwell at Cæsarea? What did *Agabus*  
prophesy?

579. **At Jerusalem.**—The disciples with tears endeavoured to dissuade the Apostle from going to Jerusalem; but he was not to be moved from his purpose. “I am ready,” he said, “not to be bound only, but to die at Jerusalem for the name of ‘the Lord Jesus.’” Then they answered:—“The will of the Lord be done.” He now proceeded with his companions, and some disciples of Cæsarea, to the holy city; and took up his abode with one *Mnason*, a Christian of Cyprus. (Thus terminates St. Paul’s *Third Missionary journey*).

*Acts xxi. 1—26.*

580. **James, and the Elders.**—A hearty welcome greeted St. Paul on his arrival in Jerusalem; and on the morrow, *James* convened a meeting of the Elders to receive the Apostle, and the “collections” brought by his companions for the poor Saints. St. Paul having recounted to them his successes among the Gentiles, at which they all “glorified the Lord,” he was informed that there were some thousands of Jews, believers, very “zealous of the law,” who were angry with the Apostle for teaching that the Gentiles need not observe the customs of Moses.

581. **The Nazarites.**—To appease these Judaizers, and prove that St. Paul was not personally opposed to the law, he was urged to assist at the perfecting of the vows of four Jewish Christians, Nazarites, and himself pay their costs and charges; while, as to the Gentiles, their observance of the recent decree of the Council, was sufficient. St. Paul went through the necessary purification with those Nazarites, did all that was required; and the Judaizers were thus far apparently satisfied.

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579. Could St. Paul be persuaded not to go to Jerusalem? 580. What kind of welcome did the Apostle receive in Jerusalem? 581. What was

*Acts xxi. 27—40.*

582. **Seized in the Temple.**—But certain Jews from Asia who had come up to the Feast, seeing the Apostle in the Temple, rushed upon him crying :—“ *Men of Israel, help !* ” “ This is the man “ who teacheth against the people, and the law,” “ and hath polluted this holy place,” by bringing heathen Greeks within it. The multitude became furious ; they dragged St. Paul from the Temple, violently beat him, and would have killed him, had not a guard of Roman soldiers come to his rescue.

583. **St. Paul, in prison.**—The chief captain bound the Apostle with two chains, thinking him a notorious Egyptian rebel, and demanded of the multitude his crimes ; but “ *away with him* ” was their cry ; and there being too much uproar to hear the truth, he was led into the castle of Antonia. On his way, however, St. Paul asked permission to address the people, which was granted him on the captain finding he spoke Greek, and was a Jew of Tarsus in Cilicia.

*Acts xxii. 1—30.*

584. **St. Paul's defence.**—Standing on the castle stairs, the Apostle, employing the Hebrew tongue, which gained for him instant hearing, proceeded to speak of his persecution of the Church, of his conversion, his blindness, and of his baptism ; but when he repeated the words of the Lord's commission :—“ Depart for I will send thee far hence “ unto the Gentiles,” the uproar was renewed with increased violence : “ Away with such a fellow from

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he advised to do to conciliate the people? 582. How came St. Paul to be seized in the Temple? 583. What request did he make of the Roman captain? 584. What was his defence to the people? How was it received?

"the earth," they cried, "for it is not fit that he should live."

585. **St. Paul a Roman Citizen.**—*Claudius Lysias*, the captain, withdrew St. Paul into the castle, and prepared to examine him by scourging; but learning that he was a Roman citizen, he was astonished, saying:—"with a great sum obtained I this freedom;" but, said St. Paul, "I was free born;" and he therefore desisted, and removed his bonds. The next day, the captain, to know the certainty of his accusation, brought the Apostle before a council of the Jewish Sanhedrin.

*Acts xxiii. 1—35.*

586. **St. Paul before the Sanhedrin.**—The boldness of the Apostle's opening words somewhat offending the dignity of *Ananias*, the high-priest, he commanded the standers-by to smite St. Paul on the mouth; who instantly exclaimed:—"God shall smite thee thou whited wall," and charged him with breaking the law while professing to uphold the law. Seeing a determination to condemn him among his judges, composed as they were of Sadducees and Pharisees, he thought to divide them by proclaiming that he was a Pharisee, and that it was for "the hope and resurrection of the dead he was called in question."

587. **Removed to the Castle.**—The Pharisees and Sadducees hearing this now took contrary sides. Great confusion arose. The Pharisees said:—"we find no evil in this man: but if a spirit or an angel hath spoken to him (*Acts xxii. 17, 18.*), let us not fight against God." The dissension grew so tumultuous that *Lysias*, fearing the Apostle would

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585. How did St. Paul escape torture at the hands of the Roman Guard? 586. What was his defence before the Sanhedrin? 587. What was the

be pulled in pieces, sent his soldiers to bring St. Paul into the Castle.

588. **Encouragement.**—Deeply depressed was the Apostle at his position, when in the night the Lord stood by him, and said :—"Be of good cheer, Paul : for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." Now, upwards of forty Jews had conspired to assassinate the Apostle, which, coming to the ears of his sister's son, he revealed it to St. Paul, and then, at St. Paul's request, to the chief captain.

589. **St. Paul taken to Cæsarea.**—To frustrate this design Lysias that night at 9 o'clock despatched Paul to *Antipatris* ; and on the morrow they went on to *Cæsarea*, where the centurion delivered him into the custody of *Felix* the Governor, with a letter explanatory of the charges brought against the prisoner. The Apostle was now kept in Herod's judgment-hall to await the arrival of his accusers.

*Acts xxiv. 1—27.*

590. **St. Paul before Felix.**—After five days, *Ananias* the high-priest, and a deputation of the Sanhedrin presented themselves before *Felix*, with a legal advocate named *Tertullus*, to state the case against the prisoner. After a flattering address, and a detail of the charges,—of this man being "a mover of sedition," "a ringleader of the sect of the Nazarenes" and "going about to profane the Temple." St. Paul was called upon for his defence. Having ably refuted his accusers in every point, *Felix* adjourned the case for the attendance of *Lysias*, the chief captain.

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result of St. Paul's trial before the *Sanhedrin* ? 588. What encouragement did the Apostle receive ? What plot was laid for him ? 589. How did *Lysias* frustrate it ? 590. What were the charges made by *Tertullus* ?



591. **St. Paul before Drusilla.**—The Apostle was placed in charge of a centurion with full permission to receive the visits of his friends; and a few days after he was again brought before *Felix* in the presence of his wife, *Drusilla*, who “being a Jewess” was anxious to hear something “*concerning the faith in Christ*.” St. Paul now “reasoned of righteousness, temperance, and judgment to come,” with so much force that “*Felix trembled*,” but he postponed all further hearing to “a more convenient season.”

592. **St. Paul detained.**—*Felix* repeatedly conversed with St. Paul, in the hope that money would have been given him to release the Apostle; but none forthcoming, after the lapse of two years *Portius Festus* was appointed in the place of *Felix*, and to please the Jews *Felix* “left Paul bound.”

(*Corbulo*, President of Syria—*Portius Festus* Procurator of Judæa. A. D. 60.).

*Acts* xxv. 1—27.

593. **St. Paul before Festus.**—Three days after his arrival at Cæsarea, Festus went up to Jerusalem, when the rulers of the Jews, backed by the people, begged that St. Paul might be sent there for trial, intending to assassinate him by the way. But *Festus* required them to attend at Cæsarea. On their appearance, and making “many and grievous complaints, St. Paul refuted each distinct charge; when Festus inquired, in order to please the Jews, if he was willing to proceed to Jerusalem to be judged. The Apostle seeing the danger that threatened him fell back upon his right as a Roman citizen, and answered:—“*I appeal unto Cæsar!*”

594. **St. Paul before Agrippa.**—After some days,

591. What caused *Felix* to tremble? 592. Why was not St. Paul released by *Felix*? 593. Why did the Apostle appeal unto Cæsar? 594. How came St. Paul

*King Agrippa II.*, and his sister, *Bernice* (*Berenice*) coming to Cæsarea to salute the new governor, Festus mentioned St. Paul's case to the King, in order to ascertain the precise charges against him. Agrippa expressed a desire to hear the Apostle. On the morrow king Agrippa and Bernice, with Festus, appeared in great pomp, and St. Paul was produced for examination.

*Acts xxvi. 1—32.*

595. *Agrippa almost Christian.* — The Apostle having permission to speak, related the circumstances of his early life, his conversion, and his subsequent preaching of Christ crucified, and the resurrection. *Festus* thought St. Paul "beside himself" and that much learning had made him "mad." The Apostle then appealed to king Agrippa for the truth of his remarks, who answered:—"Almost thou persuadest (soon thou wilt persuade) me to be a Christian." "I would," said St. Paul, "that thou wert, and all who hear me this day, were, such as I am, except these bonds."

596. *Their judgment.* — A consultation was now held among Festus, king Agrippa, and others, as they retired, when they decided that:—"This man doeth nothing worthy of death, or of bonds;" and the king added—"He might have been set at liberty, if he had not appealed unto Cæsar." Unto Cæsar, therefore, St. Paul must go.

*Acts xxvii. 1—44.*

597. *St. Paul's voyage.* — The time arriving for

to be brought before *King Agrippa*? 595. What was the effect of St. Paul's argument on the King? 596. What was their opinion of St. Paul's case? 597. In what ship did St. Paul voyage? Where did he first land?

St. Paul's journey to Rome, he was placed, with other prisoners, under the custody of *Julius*, a centurion of Augustus' band; and with his companions, *St. Luke*, and *Aristarchus* of Thessalonica, embarked in a merchant "ship of Adramyttium." Touching *Sidon*, the Apostle was permitted to pay a visit to "his friends; and re-embarking, passed "by Cyprus, and at last anchored at *Myra*, a city "of Lycia."

598. At *Myra*, St. Paul, and the other prisoners, with his companions, were transferred to a merchant ship of Alexandria, then sailing for Italy. After many days they reached *Cnidus*, and pushed on to *Salmone*, keeping under Crete; and arrived at the anchorage of the "*Fair Havens*," near to which was the city of *Lasæa*.

599. St. Paul, observing the wind and weather to be unfavourable, suggested that they should remain at the "*Fair Havens*" the winter; but the owner, and master, of the ship, determined to pursue their way to *Phenice* (Phoenix), a harbour of Crete. But a storm suddenly arose; a tempestuous wind, called *Euroclydon*, struck the ship, and she became unmanageable. Running under the island *Clauda*, the sailors got up the boat, and began to undergird the ship with cables, and throw out the cargo.

600. **St. Paul's Shipwreck.**—The storm continued, the sky was so overclouded that it was impossible to discover their whereabouts; so they let the ship drift. The Apostle encouraged all on board, telling them:—"There stood by me this night, "the angel of God...saying—Fear not, Paul; thou "must be brought before Cæsar; and, lo, God

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598. What was done at *Myra*? 599. What prevented them reaching *Phenice*, or *Phoenix*, in Crete? 600. What supernatural encouragement did St. Paul receive?

"hath given thee all them that sail with thee."  
 "Wherefore, sirs, be of good cheer...Nevertheless,  
 "less, we must be cast on a certain island."

601. After fourteen days, the sailors imagined that they heard breakers ahead, and that land was near. In the darkness of the night, therefore, they cast four anchors out of the stern. The sailors now attempted to let down the boat and abandon the ship, but St. Paul instantly exclaimed:—"Except these abide in the ship, ye cannot be saved." The soldiers without delay cut the ropes, and let the boat fall off.

602. Dawn appearing, the Apostle then urged all on board, numbering 276 souls, to take some food for their healths' sake, and strength; telling them "not a hair shall fall from the head of any of them." He himself set the example; for "he took bread, and gave thanks to God, in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer." And now they lightened the ship, throwing the wheat into the sea.

603. At day-light land was visible, and they determined to run the ship ashore; this was at last accomplished, and the hinder part was soon broken by the violence of the waves. The soldiers would now have killed the prisoners lest they should escape; but the centurion commanded them to seek their own safety, and swim to shore; and the rest by means of the broken pieces of the ship, escaped all safe to land.

*Acts xxviii. 1—11.*

604. *Melita*, or *Malta*.—On reaching the land, it was discovered to be *Melita*, now *Malta*. The inhabitants prepared them a fire, and afforded them

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601. How was the abandonment of the ship by the sailors prevented? 602. How were they recruited? 603. How did they all escape? 604. On what island

every hospitality. St. Paul, like the rest, brought the necessary fuel; and when putting it on the fire, a *viper* fastened on his hand. The people instantly thought him "a murderer, whom vengeance suffereth not to live:" but as no harm ensued, they then believed "that he was a god."

605. *Publius's father healed.* — *Publius*, the governor of the island, showed great attention to the shipwrecked foreigners, and lodged them three days. His father being dangerously ill, St. Paul went to him, and having prayed, laid his hands on him, and healed him: and many diseases were miraculously cured by the Apostle during his stay. At length, after three months, the whole party embarked in a ship, the *Castor and Pollux*, for Italy.

*Acts xxviii. 12—31.*

606. *Appii Forum — Three Taverns.* — Pursuing their voyage, the ship reached *Syracuse*, in Sicily, and after a stay of three days, went on to *Rhegium*, and thence next day to *Puteoli*. Here, finding many disciples, St. Paul was allowed to tarry seven days among them; and he contributed greatly to their spiritual comfort. The Apostle was then conducted by land toward Rome. At *Appii Forum* several of the brethren had come from Rome to meet him; and on reaching the *Three Taverns*, ten miles further, another group of Christians had arrived to welcome him; "whom, when Paul saw, he thanked God, and took courage."

607. *Paul at Rome.* — On arriving at Rome,

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were wrecked? What happened to St. Paul when placing sticks on the fire? 605. What miracles did he perform at Melita? 606. At what port of Italy did St. Paul land? What pleasure did he receive on the road to Rome? 607. What was the Apostle's

*Fulius*, the centurion, delivered his prisoners to the authorities, and St. Paul was permitted "to dwell by himself, with a soldier that kept him." After three days the Apostle sent for the leading Jews, and explained to them the circumstances of his imprisonment; saying, that he had "committed nothing against the Jewish people, or customs of our fathers;" but "that for the hope of Israel, I am bound with this chain." (Spring of A. D. 61.).

608. **Explanation of his views.** — The Jews answered, that they had heard nothing to the disparagement of St. Paul; but would like to have an explanation of his religious views; for the Christian sect, they "knew that everywhere it is spoken against." A day was appointed, when St. Paul preached to them of "the kingdom of God, persuading them concerning Jesus Christ, both out of the law of Moses, and out of the prophets." "Some believed,...some believed not."

609. **The Jews warned.** — St. Paul now warned them of the judicial blindness predicted by Isaiah (vi. 9.), that would attend them if they rejected the Gospel of Christ; adding:—"Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and they will hear it." The Jews now departed, reasoning much among themselves.

Death of *Festus*, A. D. 62: *St. James*, Bishop of Jerusalem, killed before *Albinus* arrives as Procurator of Judaea, A. D. 62.

610. **St. Paul two years prisoner.** — The Apostle remained in Rome "two whole years, in his own hired house, and received all that came unto him: preaching the kingdom of God, and teach-

first proceeding on reaching Rome? 608. What steps did he take to conciliate the Jews? 609. What warning did he give the unbelieving Jews? 610. How did St. Paul occupy himself while a prisoner in Rome?

"ing those things which concern the Lord Jesus "Christ...no man forbidding him;" but he continued a prisoner (from the spring of A. D. 61, to the spring of A. D. 63.), and was chained constantly to the arm of a Roman soldier.

[*Here closes the history of THE ACTS OF THE APOSTLES.*]

611. **St. Paul's companions.** — Beside *St. Luke*, and *Timothy*, there were *Epaphras*, from Colossæ, *Aristarchus*, *Marcus*, *Demas*, and other companions, relieving the weariness of the Apostle's imprisonment; and among his converts were many of "Cæsar's household," (*Phil.* i. 13; iv. 22.); and one *Onesimus*, a penitent run-away slave of the Colossian disciple, *Philemon*.

612. **Epistles despatched.** — The Apostle determined to send him back with a letter to his master, the *Epistle to Philemon*, under the charge of *Tychicus*, who was also to take with him the *Epistle to the Colossians*, (*Col.* iv. 7. 9—12; *Phil.* i. 23, 24.), and the *Epistle to the Ephesians*, or, as most authorities consider it, an *Epistle to the Laodiceans*. (*Col.* iv. 16.).

*Cincius*, President of Syria, A. D. 63.

613. **Aided by the Philippians.** — St. Paul was next gratified by the arrival of *Epaphroditus*, bringing contributions for his necessities from his beloved Church at Philippi. (*Phil.* ii. 25. 28.). On the return of their messenger, the Apostle forwarded by him his *Epistle to the Philippians*, expressing his commendation of their faith, and thanks for their generosity. At the same time informing them of his expectations of release, and intention to come to them. These are the last notices in

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611. Who were his companions? 612. What Epistles did St. Paul despatch? 613. Who contributed to the Apostle's necessities when in prison?

the New Testament that come from the first imprisonment in Rome.

614. **St. Paul discharged.**—Not long after the despatch of this Epistle, St. Paul obtained his acquittal. He then set out to visit once more the churches he had established in Macedonia, Asia Minor, and Greece; probably *Philippi*, *Colossæ*, where Philemon had taken a lodging for him, (*Phil.* 22.), *Laodicea*, and *Hierapolis*, making Ephesus his headquarters. (1 *Tim.* iv. 13; 2 *Tim.* i. 8.)

*Gallus*, President of Syria, A. D. 65; *Gessius Florus*, Procurator of Judæa.  
A. D. 65, 66.

615. **In Spain.**—It is supposed that the Apostle now proceeded to Spain, (A. D. 64.), and it may be to Britain, (*Rom.* xv. 24. 28.), returning through Italy, where some think he wrote the *Epistle to the Hebrews*,\* again to Ephesus, A. D. 66—67. Leaving Timothy in charge of the Ephesian Church, the Apostle travelled again into Macedonia, (1 *Tim.* i. 3); and while at Philippi, (*Phil.* i. 25; ii. 24.), wrote, possibly, his *First Epistle to Timothy*, instructing him in the organisation of the Church.

*Mucianus*, President of Syria, A. D. 67.

616. **Titus left in Crete.**—After this, St. Paul went to *Crete*, where he left *Titus* to organise in like manner the Cretan Churches, (*Tit.* i. 5.): and once more returned to Ephesus, where he wrote his *Epistle to Titus* to encourage him, and inspire him with confidence.

617. **St. Paul at Nicopolis.**—The Apostle next journeyed to *Miletus*, where *Trophimus* fell sick, thence to *Ephesus*, and to *Troas*, where he left a

614. Whither did the Apostle proceed on his acquittal? 615. How far is he supposed to have travelled westward? 616. Whom did St. Paul leave in Crete? 617. Whither did he afterwards proceed?

\* Many think the *Epistle to the Hebrews* was not written before A. D. 68.



travelling-case, and certain books and parchments, with one *Carpus*; and then went on with *Erastus* to Corinth, where St. Paul left him. (2 *Tim.* iv. 13—20.). From this city he proceeded to *Nicopolis* with the intention of wintering there. (*Tit.* iii. 12.) A. D. 67.

618. **St. Paul arrested.**—A great persecution had been some time raging against the Christians, in consequence of being falsely accused of setting fire to Rome in A. D. 64. (*Tac. Ann.* xv. 44.). Now, while at *Nicopolis*, St. Paul was arrested as the leader of the Christians, and at once conveyed to the imperial city a prisoner in bonds. A. D. 68. (2 *Tim.* ii. 9.). *Demas* now forsook him. *Crescens* he had sent into Galatia, and *Titus* to Dalmatia, commissioning *Artemas* to supply his absence in Crete. (2 *Tim.* iv. 10.).

619. **St. Paul's imprisonment.**—*St. Luke*, and *Onesiphorus* only, were with him. (2 *Tim.* i. 16; iv. 6.); but he was soon brought to trial, and his case was partially heard, when it was adjourned to a future day. Sadly depressed, the Apostle now wrote his *Second Epistle to Timothy*, beseeching him to come to him before winter; and to bring *Mark* with him, and the property he had left at Troas. *Tychicus*, the bearer of the letter, would for the time act in his place. (2 *Tim.* iv. 12. 21.). But it is doubtful if Timothy was able to accomplish his aged friend's desire.

620. **St. Paul's martyrdom.**—The Apostle had not to wait long for his re-examination; and we may suppose that "*Alexander the copper-smith*" had borne testimony against him. (2 *Tim.* iv. 11. 14—17. 21.). Unable to impress the judge with his innocence, the Apostle was at last condemned

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618. Why was St. Paul arrested? 619. What friends were with St. Paul in his second imprisonment? What was his wish with regard to Timothy? 620. What was the result of his trial? and the manner of his

to death; and was decapitated on the *Ostian Way* a short distance outside Rome, in June, A. D. 68.

621. **St. Peter Martyred.**—*St. Peter* is generally believed to have been in Rome about twelve months before this date; and to have united with St. Paul in establishing the organisation of the Church of Rome. Like his brother Apostle, he also now fell a victim in the persecution; and not being a Roman citizen he was crucified.

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### THE EPISTLES OF ST. PAUL.

We now pass to the consideration of *St. Paul's Fourteen Epistles*; and we will take them in the order in which they are placed in the New Testament. The order according to their *dates* will be indicated by the figures annexed to their titles. (See *par.* 10.)

#### *The Doctrinal Epistles.*

THE EPISTLE TO THE ROMANS. (6th.) A. D. 57—58.

622. The *Romans* derived their first knowledge of Christianity, probably, from the "*Strangers of Rome, Jews and Proselytes*," (*Acts* ii. 10.), who were in Jerusalem at the Feast of Pentecost at the great outpouring of the Holy Ghost, and listened to St. Peter's first sermon; and were among the three thousand there baptized. Their "faith was spoken of throughout the whole world," said St. Paul, (*Rom.* i. 8.); but the great point to be impressed upon them was the true relationship of Jew and Gentile to salvation.

623. **Its design.**—The Apostle when in Corinth, learned much concerning the Roman Christians from Aquila and Priscilla, and wrote this Epistle to guard the Roman believers against the teaching of those who insisted on conformity to the law of Moses as necessary

death? 621. When was St. Peter martyred? 622. Where did the Romans derive their knowledge of Jesus Christ? 623. What was the design of the *Epistle to*

to salvation. St. Paul taught them that we were "not under the law, but under grace;" that we are "*justified by faith*," and that the Gospel was for the Jew, as well as for the Gentile. He concluded by exhorting them to the practice of the moral, and social duties. (See *par.* 570.)

624. **When, and where, written.**—This Epistle was written from *Corinth*, while St. Paul was staying in the house of one *Gaius*. A. D. 57—58. (*Rom.* xvi. 23.). We find salutations sent by *Erastus*, the treasurer of the city, and others then residing in Corinth, as *Timothy*, *Sosipater*, and *Phæbe* the *Deaconess*, the bearer of the letter. (*Acts* xx. 1—4; *Rom.* xvi. 21; 2 *Tim.* iv. 20.), which confirm the fact. The Epistle was written by the hand of the Apostle's amanuensis, or secretary, *Tertius*.

#### I. EPISTLE TO THE CORINTHIANS. (3rd.) A. D. 57.

625. **The Corinthian Church** was founded by St. Paul, when he made a stay of eighteen months in Corinth, the capital of Achaia. A. D. 52, 53. The Jews, seeing the Apostle put the Gentiles on an equality, refused him admission into the synagogue; he therefore preached in the house of one *Fustus*. *Stephanas*, and *Gaius*, (Caius), and *Crispus* also, a ruler of the synagogue, were among his converts, and though St. Paul was strongly and violently opposed, yet believers increased in Corinth. When he left, *Apollus*, an eloquent man, continued his work. (See *par.* 555. 556. 562.).

626. **Its design.**—St. Paul endeavoured to counteract the false teaching of the Judaizers, and of the philosophers, many of whom denied the resurrection of the dead; and to maintain his authority, and apostleship, which they rejected; and check also the strong party spirit, the abuses and the licentiousness that prevailed; and want of reverence for the Lord's Supper. The Apostle had previously written to them, but that letter is lost, (1 *Cor.* v. 9—11.);

*the Romans?* 624. When, and where, was it written?  
625. When was the Corinthian Church founded, and what were the circumstances? 626. What was the design of the *First Epistle to the Corinthians*?

and the questions the Corinthians put in reply to that letter, touching the social relations, meats, and spiritual gifts, he here also answered.

627. **When, and where, written.**—This Epistle was perhaps prompted by the information some of the household of *Chloe* brought to the Apostle about three years after he had left Corinth, A. D. 52—54; and was written while he was at *Ephesus*. A. D. 57. (See *par.* 564.). He sent it by *Titus*.

## II. EPISTLE TO THE CORINTHIANS. (4th.) A. D. 57.

628. **Reception of I. Epistle.**—*Titus* returning from Corinth, informed St. Paul of the seemingly favourable reception of his Epistle, (2 *Cor.* vii. 6—13.), but that there were still great divisions, much false teaching, and many calumnies in circulation against his character, person, and mission. The Corinthians also had thought that the Apostle's delay in coming to them, arose from fear of them. (See *par.* 568.)

629. **Its design.**—The Apostle's object in this Epistle was to commend the Corinthians for their submission, to vindicate his character and authority, explain the discipline of sufferings, and that the weakness of the instrument proves the success to be in the power of God. He exhorted them also to support the collections for their poorer brethren.

630. **When, and where written.**—St. Paul was at Philippi in Macedonia, when *Titus* returned; and he immediately wrote this Epistle in reply, hence it is believed to have been written at *Philippi*, (2 *Cor.* ix. 1—4.), or it may have been at *Thessalonica*, or *Berea*, which are both in Macedonia. It was certainly written in Macedonia, A. D. 57. and not long after the preceding Epistle.

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627. When, and where, was it written? 628. How came the Second Epistle to the Corinthians to be written? 629. What was the design of St. Paul's *Second Epistle to the Corinthians*? 630. When, and where, was it written?

## THE EPISTLE TO THE GALATIANS (5th.) A. D. 58.

631. **The Galatians** sprung from a colony of ancient Gauls, who had settled in this part of Asia Minor about B. C. 240.; they had been converted to Christianity by St. Paul in his earliest mission; but now the Judaizers had imposed upon them circumcision, and adherence to the ceremonial law as necessary to salvation; declaring that St. Paul was *no Apostle*, but a mere *deputy* from the Church in Jerusalem.

632. **Its design.**—The aim of St. Paul in this Epistle is to prove his Apostleship to be the direct appointment of the Lord, without any teaching, or interposition of man; and that he could rebuke even the Apostle Peter, when temporising with the Judaizers on the question of adherence to the Mosaic Law. St. Paul also maintained the doctrine of faith without the deeds of the law, and exhorted the Galatians to the practice of holiness.

633. **When, and where written.**—The place *where* the *Epistle to the Galatians* was written is extremely uncertain; so is the date *when* it was written; but it is generally believed to have come from Corinth during St. Paul's stay there in A. D. 58. (See *par.* 569.).

## THE EPISTLE TO THE EPHESIANS. (7th.) A. D. 61—2.

634. **Ephesus** was the chief city of proconsular Asia, and was noted for its worship of Diana. St. Paul was here about three years, and obtained great success by his teaching, and the miracles he performed. The Jews, not receiving his doctrine of the Gospel, refused him the synagogue, and he was obliged to preach in "*the School of Tyrannus*." The sons of *Scæva*, a Jewish high priest, failed in imitating the Apostle; and many sorcerers burned their magical books, and "*believed*." (see *pars.* 557—561. 565—567.).

635. **Its design.**—St. Paul here sets forth the true

631. Whence came the Galatians? What false opinions now prevailed amongst them? 632. What is the design of the Epistle to the Galatians? 633. When, and where, was it written? 634. How was the Church founded in *Ephesus*? 635. What was the design of

intention to the Ephesians and others of the Church, the "*body*," of *Christ*; and that *Christ* is the "head over all things to the Church;" pointing out also the work both of the Father, and of the Holy Spirit. He then speaks of the Christian graces and their end, exhorts to the practice of the domestic duties of life, and points out the Christian's armour and defence. It is the most *spiritual* of all St. Paul's Epistles, and should be read with the Epistle to the *Colossians* written at the same date.

636. **When, and where, written.**—This Epistle was written in the early part of St. Paul's first imprisonment in Rome, A. D. 61—62; and was conveyed by *Tychicus*, when despatched with an Epistle to the *Colossians*, and another to *Philemon* of *Colossæ*, at the time the Apostle sent back the slave *Onesimus* to his master. It is believed by many that this Epistle was not addressed to the Ephesians, but to the *Laodiceans*, mentioned in *Col.* iv. 16. (See *par.* 612.).

#### THE EPISTLE TO THE PHILIPPIANS. (10th.)

A. D. 62—63.

637. **The Philippian Church** was the first founded in Europe (A. D. 51—52) by *St. Paul* and *Silas*; and the believers there were devotedly attached to the Apostle, contributing repeatedly to his necessities. (*Phil.* ii. 25; iv. 10. 14—18; 2 *Cor.* xi. 8. 9.; 1 *Thess.* ii. 2.). *St. Paul* visited *Philippi* again in A. D. 58. (*Acts* xx. 6.): and as there was no synagogue he used to preach at the river side; and was hospitably entertained by *Lydia* of *Thyatira*.

638. But dispossessing a female slave of a "spirit of divination," or soothsaying, which brought her masters much gain, a disturbance arose which led to the Apostle and *Silas* being cast into prison. They were miraculously protected, and the Jailor was converted, but they were forced to quit *Philippi*. The believers sympathized with them, and ever continued grateful for *St. Paul's* teaching,

*St. Paul's Epistle to the Ephesians?* 636. When, and where was it written? To what believers is it thought to have been addressed? 637. When was the *Philippian Church* founded? 638. What troubles befel *St. Paul*

constantly administering to his wants. In his imprisonment in Rome they sent *Epaphroditus* with contributions for his necessities. (See *pars.* 536—542. 572. 613.).

639. **Its design.**—In acknowledgment of their remembrance of him in his sufferings, the Apostle wrote this Epistle to express his thanks; and at the same time to strengthen their faith, caution them against the Judaizers, and exhort them to the practical duties of the Gospel. There appears to have been no cause for censure or complaint.

640. **When, and where, written.**—The *Epistle to the Philippians* was written towards the close of St. Paul's first imprisonment in Rome, A. D. 62—63; and was sent back by *Epaphroditus*, as soon as he recovered from the sickness which detained him some little time in Rome. (*Phil.* i. 7. 13; ii. 25—30.)

#### THE EPISTLE TO THE COLOSSIANS. (8th.)

A. D. 61—62.

641. **Colossæ**, an important city of Phrygia, received its knowledge of Christianity from *Epaphras*, and others, who may have heard St. Paul preach at Ephesus. (*Col.* i. 7.). The Apostle is nowhere said to have personally visited Colossæ, but he may have done so in one of his journeys through Galatia, and Phrygia; or at a later period, when *Philemon* found a lodging for him. (*Acts* xiv; xvi. 6.; xviii. 23; *Col.* ii. 1.; iv. 12, 13.; *Philem.* 22.).

642. **Its design.**—St. Paul's object in this Epistle is to caution the Colossian Christians against angel worship, and a recluse life; against Jadaizing teachers who insist on the law of Moses as essential to salvation; and to warn them against the philosophisers. He exhorts them also, like as in his Epistle to the Ephesians, to a spiritual understanding of Christ, and the perfectness of

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at Philippi? How did the believers shew their regard for the Apostle? 639. What was the design of the *Epistle to the Ephesians*? 640. When, and where, was it written? 641. Who planted the Church in Colossæ? 642. What is the design of the *Epistle to the Colossians*?

His atonement; and to the practice likewise of the social duties.

643. **When, and where, written.** — The Colossians, in their affection for St. Paul, sent *Epaphras*, their minister, to condole with the Apostle in his imprisonment in Rome, and make enquiries after his welfare. A. D. 62. In reply to their kind sympathy, the Apostle wrote this Epistle, which he sent by Tychicus at the same time as the Epistles to the Ephesians, and to Philemon. *Epaphras*, from some undefined cause, was, when in Rome, cast into prison. (*Col.* i. 7.). See *par.* 611.

#### I. EPISTLE TO THE THESSALONIANS. (1st.) A. D. 52.

644. **Thessalonica** (now *Saloniki*) was a large city, and sea-port, of Macedonia; and was visited by *St. Paul*, *Silas*, and *Timothy* (A. D. 50—51.), where the Apostle preached Christ and the resurrection. Many were the converts; but the unbelieving Jews stirred up a commotion, attacking the house of Jason, where they resided; and forced the Apostle to flee to Beræa; thither they followed him; and the brethren urged him to take ship for Athens. (*Acts* xvii. 1—15.).

645. **Its design.** — Timothy, having been sent back from Beræa to encourage the Thessalonian believers (1 *Thess.* iii. 1, 2.), he shortly after returned with *Silas* to St. Paul, whom they found at Corinth (*ib.* i. 1.); and gave a satisfactory report of the faith and affection of the Thessalonians; but stated, that they had some erroneous notions respecting Christ's *second coming*, and the nature of His Kingdom; as well as concerning the *condition of the dead*. The Apostle therefore wrote this *First Epistle* to set them right.

646. **When, and where, written.** — As Timothy related his facts to St. Paul, while he was at Corinth (*Acts* xviii. 5.); it is generally believed that this Epistle was

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643. When, and where, was it written? 644. By whom was Christianity planted in Thessalonica? 645. What was the design of the *First Epistle to the Thessalonians*? 646. When and where was the *First Epistle to the Thessalonians* written?



written from that city, and in the same year, A. D. 52. And this is the first, in order of time, of St. Paul's Epistles. (See *par.* 550.).

## II. EPISTLE TO THE THESSALONIANS. (2nd).

A. D. 52—53.

647. The **Thessalonians** having read the Epistle despatched by St. Paul, do not seem to have understood it rightly. The messenger, whoever he may have been, returned to the Apostle, and told him that they imagined the *coming of Christ*, and the *Day of Judgment*, to be close at hand; and that they were abandoning all secular affairs in anticipation of the immediate approach of the end of the world. (see *par.* 551.).

648. **The design, and date.**—The object of this *Second Epistle*, which St. Paul wrote from the same place, *Corinth*, as the First Epistle; and a little later in the same year, A. D. 52; was to correct these notions; and to tell the Thessalonians that they must, of course, ever hold themselves prepared, and watchful; yet that certain events must first transpire, a great falling away from the faith take place; and therefore they must be patient, and persevere in their Christian duties, and in the business of life.

### *The Pastoral Epistles.*

## I. EPISTLE TO TIMOTHY. (11th). A. D. 66—67.

649. **Timothy** was a native of Lystra in Lycaonia, Asia Minor: his father was a Greek, and his mother, one *Eunice*, a Jewess. He was well instructed in the Scriptures in childhood by his mother, and his grandmother, *Lois*; (2 *Tim.* i. 5.), and when St. Paul was persecuted in *Lystra*, the Apostle's teaching and sufferings, led to the conversion of Timothy, and his relations; and eventually to his

647. What led to St. Paul writing a *Second Epistle* to the Thessalonians? 648. What was its design, and when, and where, was it written? 649. What is

becoming St. Paul's companion, and his "own son in the faith." (*Acts* xvi. 1—4; xvii. 14; xix. 22; xx. 4; 1 *Cor.* iv. 17.; 2 *Cor.* i. 1.; *Col.* i. 1.; *Phil.* i.).

650. To render Timothy's services more efficient, the Apostle had him *circumcised*: and he was afterwards ordained to the ministry by the *laying on of hands*, both of the Apostle, and of the presbytery (1 *Tim.* i. 18.; iv. 14.; 2 *Tim.* i. 6.). He continued a constant attendant upon St. Paul, in Macedonia, Achaia, and in Rome; and he was ultimately entrusted with the care and government of the Ephesian Church. What was his end is not known. (see *pars.* 532, 533.)

651. *Its design*.—This Epistle was written to encourage and support Timothy in his superintendence of the Church at Ephesus; to urge him to check the advance of false teaching, and of increasing heresies; and to direct him as to the organisation of the Church, the appointment of its ministers, the disposal of its funds, and the punishment of offenders.

652. *When, and where, written*.—It is a question of considerable doubt, and dispute, *when*, and *where*, this *First Epistle to Timothy* was written. The most received opinion is, that it was written after the Apostle's first imprisonment in Rome, and probably from *Macedonia*,—from Philippi, Beræa, or Thessalonica, which were all in Macedonia,—and about A. D. 66—67 (see *par.* 615.).

## II. EPISTLE TO TIMOTHY. (13th). A. D. 67—68.

653. *Its occasion*.—St. Paul was now a second time a prisoner in Rome (2 *Tim.* i. 8. 12. 16. 17; ii. 9.), and seemed to entertain but small hope of liberty (*ib.* iv. 16, &c.). He wrote, therefore, from *Rome*, this *Second Epistle to Timothy*, who was in Ephesus, to request him

known of *Timothy*? 650. How was he admitted into the Ministry? 651. What is the design of St. Paul's *First Epistle to Timothy*? 652. When, and where, was St. Paul's *First Epistle to Timothy* written? 653. What was the design of St. Paul's *Second Epistle to*

to come to him before winter. (iv. 21.) ; and bring *Mark* with him. (see *par.* 619.).

654. **Design, and Date.**—Lest, however, he should not live to see *Timothy*, the Apostle gives him in this Epistle the most affectionate counsels, exhortations, and encouragements ; urging him to boldness, and perseverance, under the burden, and the difficulties, of his ministerial office, and to take courage under the abandonment of his early friends (2 *Tim.* i. 15. ; iv. 10.). This seems to be St. Paul's latest Epistle, and to have been written about A. D. 67—68, not long before his death.

THE EPISTLE TO TITUS. (12th). A. D. 66—67.

655. **Titus** is supposed to have been converted by St. Paul, who distinguished him, as he did Timothy, as "his own son in the faith." (*Tit.* i. 4.). He was a Greek, born of Gentile parents, and remained uncircumcised. He accompanied St. Paul, and Barnabas, from Antioch to the first general Council in Jerusalem (*Gal.* ii. 1. 3.); and travelled with St. Paul in the Apostle's second missionary journey.

656. Subsequently, *Titus* became the bearer of St. Paul's two Epistles to the Corinthians ; and exerted himself especially in the collections for the saints in Judæa. (2 *Cor.* vii. 6. 13. ; viii. 6. 16, 17. 23. ; xii. 18.). Eventually he was despatched by the Apostle to *Crete* (now *Candia*) for the organisation of the Church there (*Tit.* i. 5. 7.) after St. Paul's release from Rome ; whence he was to come to *Nicopolis* (iii. 12.). During the Apostle's second imprisonment, *Titus*, we may suppose, had a mission in Dalmatia (2 *Tim.* iv. 10.). His name does not occur in the *Acts of the Apostles*, nor is there any thing later said of him in Scripture (see *par.* 567, 568. 616.).

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*Timothy?* 654. When was it written? 655. By whom was *Titus* converted? 656. What does Scripture say of him?

**657. Its design, and date.**—The object of St. Paul in this Epistle was to instruct *Titus* in the organisation of the Cretan churches, secure deference to his authority, and caution him against philosophising, and Judaising teachers. It was written probably in Asia Minor, at Ephesus, about A. D. 66—67, as the Apostle was on his way to Nicopolis in Epirus.

THE EPISTLE TO PHILEMON. (9th.) A. D. 62.

**658. Philemon** was a leading Christian of Colossæ, converted probably by St. Paul when in Ephesus. He was a fellow-labourer with the Apostle, and a Church was accustomed to assemble in his house; and when St. Paul contemplated visiting Colossæ, he requested him to secure for the Apostle a lodging. (*Phil.* i. 2. 22.).

**659. Its design.**—**Onesimus** was a runaway slave, and had probably defrauded his master, *Philemon* (*Phil.* 18.). Onesimus reached Rome, and attending St. Paul's preaching he became a convert. The Apostle having reclaimed him to a sense of duty, sent him back by Tychicus with this Epistle to his master, begging he might be restored to Philemon's favour; the Apostle offering at the same time to re-imburse him his losses.

**660. When, and where, written.**—This Epistle was written when St. Paul was a prisoner in Rome, A. D. 61—62; and was sent at the same time, and by the same messenger, *Tychicus*, as the Epistles to the Ephesians, and to the Colossians. (see *par.* 612.).

THE EPISTLE TO THE HEBREWS. (14th.) A. D. 63—69.

**661. The Epistle to the Hebrews** has been subject to more doubts and disputes as to the (1) Author, (2) to whom addressed, (3) when, (4) and where written, (5) in what language, (6) and with what design, than any other of the Epistles. An allusion to Timothy's imprison-

**657.** What was the design of the *Epistle to Titus*? **658.** Who was *Philemon*? **659.** Who was *Onesimus*? and what was the object of the Epistle? **660.** When, and where, was the Epistle written? **661.** What are

ment (*Heb.* xiii. 23, 24.) makes this question more difficult. The more accepted opinion is, that St. Paul wrote this Epistle while in Rome, or some other part of *Italy*, in *Greek*, for the use of the *Hebrew Christians* in Palestine; or, that he superintended it.

662. **Its design**—is to maintain the divinity of Christ, and the superior excellency of the Gospel when compared with the Mosaic ritual and ceremonial, and to show the transitory nature of the Dispensation of the Law. With his warnings, and exhortations, the Apostle also exalts the power and advantages of *faith*; comforts his readers under religious persecution, and urges them to steadfastness, and perseverance.—**DATE.** It is generally supposed to have been written just before St. Paul's martyrdom. A. D. 68.\*

### THE GENERAL EPISTLES.

663. **The General Epistles** are so called, because they are not addressed, for the most part, to any especial Church, or any distinct individual, but to Christians *in general*. They are *seven* in number, and came from the pens of *St. James*, *St. Peter*, *St. John*, and *St. Jude*.

664. *St. James's Epistle* stands first, from the author having been the president, (or bishop), of the Church in Jerusalem, the first Christian Church. *St. Peter's* two Epistles next, from this Apostle being considered the head of the Twelve Apostles; *St. John's* three Epistles follow, since he was the "beloved disciple," and more distinguished than *St. Jude*, whose Epistle is placed the last.

### THE EPISTLE OF ST. JAMES, A. D. 45—60.

665. **James** is a name that occurs frequently in

the difficulties connected with the *Epistle to the Hebrews*?

662. What was its design? and when was it written?

663. Why are the remaining Epistles called *General Epistles*?

664. Why are they arranged in the order in which they appear?

665. Who was the author of the

\* *Bishop Wordsworth* puts the date at A. D. 64. *Alford* sets it down between St. Paul's martyrdom A. D. 68, and the destruction of Jerusalem A. D. 70; and supposes it to have been in Ephesus. *Conybeare* and *Howson* give the date A. D. 63, or A. D. 68—69 (*Life of St. Paul*, ch. xxviii.).

the New Testament, but with various epithets, so that it is difficult to distinguish the individuals implied, one from another. The Author of this Epistle is considered by most writers to be *James*, the son of Alphæus, probably the Apostle, and identical with "the Lord's brother," (the son of Mary, the brother of Jude), and with "*James the Less*," (or Little).\*

666. Jesus appeared to James after His resurrection (1 Cor. xv. 7.), and he is frequently mentioned in the Acts, and in St. Paul's Epistles. He became the President, or Bishop, of the Church in Jerusalem, and presided over the first Christian Council (Acts xv. 13—21.). He died a violent death, having been hurled from a pinnacle of the Temple, and killed. A. D. 62.

667. *Its design.* — The object of St. James in this

*Epistle of St. James?* 666. Who was the author of the Epistle of St. James? 667. What was its design?

\* We read of (a) *James*, the Apostle, one of the sons of Zebedee;—(b) *James*, the Apostle, the son of Alphæus, (Matt. x. 3; Mark iii. 18; Luke vi. 16; Acts i. 13.);—(c) *James*, the brother of the Lord. (Gal. i. 19.);—(d) *James*, the son of Mary, (*James, Joses, Simon, and Jude*, all called the Lord's brethren), (Matt. xiii. 55; Mark vi. 3.). At one time *Mary*, when at the Cross, is called the "mother of James, and Joses," (Matt. xxvii. 56.); at another time, when at the sepulchre, the "mother of James," (Luke xiv. 10; Mark xvi. 1.); at another time, the "mother of James the Little, (the Less), and Joses," (Mark xv. 40.).—(e) *James*, the brother of Jude. (Jude 1; Luke vi. 16; Acts i. 13.).—(f) *James*, "the Less," (properly, "the Little."); (Mark xv. 40.);—(g) and *James*, "the servant of God, and of our Lord Jesus Christ," (Jas. i. 1.). The name also occurs in the Acts, and in the Epistles, without any epithet, simply "*James*," (Acts xii. 17; xv. 13; xxi. 18; 1 Cor. xv. 7; Gal. ii. 9, 12.).

These distinctive appellations are supposed to indicate two persons only, (a. b.), if not three (a. b. c.). *James*, the Apostle, the son of Zebedee, is readily known. The difficulty lies with *James*, the Apostle, the son of Alphæus, and *James*, the Lord's brother, the son of Mary. If, as learned critics declare, Alphæus is but the Greek name of the Hebrew, or Syriac, name *Cleophas*, (properly *Clopas*), then "*Mary*, the wife of Cleophas," (John xix. 25.), is the wife of Alphæus, the father of James the Apostle. But *Mary* is the mother of *James*, and *Joses*, and *Simon*, and *Judas*, called the brethren of our Lord. *Jude* also declares himself the brother of James, and this *Jude* is the Apostle, and the author of the Epistle with his name. But *James*, the president of the Church in Jerusalem, is distinctly called by St. Paul, an "Apostle;" and "the Lord's brother:" therefore, it may be believed, that this *James*, the Apostle, is identical with James, the Lord's brother, and the brother of Jude, and consequently the son of Mary, the wife of Cleophas (Clopas), or Alphæus, and the author of the Epistle of St. James. And this, notwithstanding John vii. 3. It is suggested, that by the word "brethren," (Matt. xiii. 55; Mark vi. 3.), "cousins" may be understood; and that Mary the mother of Jesus, and Mary the wife of Cleophas, becoming widows, may have resided together in Nazareth, and led to this epithet of "brethren" being applied to the sons of Cleophas.

Epistle is to urge his readers to endure persecution with fortitude, and to enforce real *practical* religion in opposition to those Antinomian principles, which pervert the great doctrine of justification by faith, and declared observance of the moral duties unnecessary, and not required by the Gospel. He enjoined also patience, meekness, prayer, and visiting the sick.

668. **When, and where, written.**—This Epistle is supposed to have been written in *Greek*, and in *Judaea*. The time *when*, is said by some to have been about A. D. 45; by others about A. D. 60., a little before St. James's martyrdom.

THE FIRST EPISTLE OF ST. PETER, A. D. 63—67.

669. **St. Peter**, originally called *Simon*, was the son of *Jonas*, and brother of *Andrew*, with whom he carried on the trade of a fisherman at the lake of Galilee. The two brothers were disciples of John the Baptist; and when *Andrew*,—prompted by John's words, "Behold the Lamb of God," as Jesus was passing,—had talked with the Lord, he fetched his brother, Simon, to whom Jesus immediately said: "Thou art *Simon*, the son of Jona: thou shalt be called *Cephas*,...a stone," (*John* i. 42.), which in Greek is *Petros*, hence *Peter*.

670. **St. Peter's call.**—Soon after, when fishing on the lake of Galilee, Christ called *Peter*, and *Andrew*, with their partners, *James*, and *John*, and said that they should be "fishers of men" (*Matt.* iv. 18, 19.); and when the Twelve Apostles were chosen, these four were among the number. The house of Peter in Capernaum became the abode of our Lord (*Luke* iv. 38.); and here, He miraculously cured Peter's wife's mother of a fever.

671. **St. Peter's privileges.**—This Apostle, and James, and John, were alone privileged to be

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668. When, and where, was it written? 669. Who was St. Peter? 670. What were the circumstances of his call? 671. What privilege did our Lord grant to him?

present with Jesus at the raising of Jairus's daughter (*Mark* v. 37); at the Transfiguration of Christ (*Matt.* xvii. 1.); and at our Lord's agony in the garden. (*Matt.* xxvi. 36.). In consequence of his faith and trust in confessing Jesus to be "the Christ, the Son of the living God," our Lord said: "Thou art Peter, and upon this Rock I will build My Church:" and He promised to give to him "the Keys of the Kingdom of Heaven." (*Matt.* xvi. 16. 19.).

672. **His failings.**—Peter was often too hasty and presuming, which caused him to be more than once rebuked by Christ. (*Matt.* xvi. 23.). Although allowed to walk on the water; and although he could draw his sword, and cut off the ear of Malchus, yet he could abandon his Lord, and thrice deny Him in the hour of trial. After the resurrection he was seen by Jesus (*Luke* xxiv. 34; *1 Cor.* xv. 5.), and three times avowed his love for his injured Lord (*John* xxi. 15.).

673. **His labours.**—After the Ascension St. Peter proposed the election of a successor to the betrayer. (*Acts.* i. 15.); preached at Pentecost after the outpouring of the Holy Ghost, and opened the Kingdom of Heaven to 3000 Jews (ii. 14.); accompanied by St. John, he healed the lame man (iii. 1.); was imprisoned (iv. 3.); denounced Ananias and Sapphira (v. 3.); performed many cures (v. 15.); again he was imprisoned, and released by an Angel (*ib.* 19); conveyed with John, the Holy Spirit to the Samaritans by the "laying on of hands" (viii. 17.), and rebuked Simon Magus (30.).

674. St. Peter next cured Æneas of the palsy (ix. 33.); raised Tabitha (Dorcas) to life (36.); opened the Kingdom of Heaven to the Gentiles in the person of Cornelius (x.); was imprisoned by

672. What were St. Peter's failings? 673. What were the principal labours of St. Peter? 674. Relate others.



Herod, and released by an Angel (xii. 3—19.); rebuked by St. Paul (*Gal.* ii. 11.); expected death (2 *Pet.* i. 14.); commended St. Paul's Epistles (iii. 15.); and at last was crucified in Rome after a stay there of about twelve months, in the same persecution wherein St. Paul suffered. A. D. 67—68.

675. **His First Epistle** was written to stimulate Christians to resignation, constancy, and perseverance under persecution; to strengthen their faith, and urge them to holiness of life, and the practice of the social and domestic duties; concluding with a few general exhortations.

676. **Date.**—This Epistle is thought to have been written about the close of St. Paul's first imprisonment in Rome, A. D. 63, or during his second imprisonment, A. D. 67; and from Babylon on the Euphrates.

## II. EPISTLE OF ST. PETER. A. D. 68.

677. **Its design, and date.**—This Epistle is supposed to be addressed to Christians in general, to strengthen them in the faith and practice of the Gospel; to warn them against the false teaching of the rationalists, and the taunts of the scoffers; and to exhort them to be prepared for the *second coming* of the Lord. It was written a short time before St. Peter's death, A. D. 68, and possibly at Rome, or on his way thither.

## I. EPISTLE OF ST. JOHN. A. D. 81—94.

678. **This Epistle** was written with the view of exhorting Christians in general to constancy and firmness in the faith, holiness of life, brotherly love, and watchfulness against false teachers. St. John also upholds the Divine and Human natures of our Lord, and His atonement, and urges his readers to walk in the light, and to avoid sensual sins, and idolatry. It is supposed to have been written at Ephesus, somewhere between A. D. 81—94.

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675. What was the design of his First Epistle?  
 676. The Date? 677. What was the design and date of St. Peter's *Second Epistle*? 678. What was the object of *St. John's First Epistle*?

## II. EPISTLE OF ST. JOHN. A. D. 81—94.

679. **This Epistle** is generally believed to have been written by the Apostle and Evangelist, St. John, like the preceding Epistle; although he calls himself "the Elder," or John, the Presbyter; and he addresses an "Elect Lady," (*Eklekta Kuria*), or "*Electa*," or the "*Elect Kuria*," the name of this lady, as some think; or the Apostle may mean some *Christian Church* under this title.

680. **Its design, and date** is to exhort her to keep in the doctrine of Christ, shun false teachers, and maintain Christian love, charity, and obedience. The *date* is very uncertain; between A. D. 81—94.

## III. EPISTLE OF ST. JOHN. A. D. 81—94.

681. **This Epistle** is also thought to be from the pen of St. John the Apostle and Evangelist, and is addressed to one *Gaius*, or *Caius*, but whether Gaius of Macedonia, (*Acts* xix. 29); or *Gaius* of Derbe, (*Acts* xx. 4); or *Gaius* of Corinth, (*1 Cor.* i. 14.), or another Gaius, it is impossible to determine.

682. **Its design, and date**—The object of this Epistle is to commend *Gaius* for his piety and hospitality; and to bring to his favourable notice one *Demetrius*, and warn him against *Diotrephes*, who rejected the Apostle's authority. The *date*, like that of the preceding Epistles, is equally uncertain, between A. D. 81—94.

## THE EPISTLE OF ST. JUDE. A. D. 81—94.

683. **St. Jude**,—or *Judas*, the "brother of James," as he calls himself (*Jude* 1.), is thought to be the *Apostle* so termed in the lists of the Apostles (*Luke* vi. 16; *Acts* i. 13.), and the same as *Lebbæus*, (*Matt.* x. 3.), and *Thaddeus* (*Matt.* x. 3; *Mark* iii. 18.). Whether he is identical with the *Jude*

679. Why is the authorship of the Second Epistle of St. John questioned? Who is the "Elect Lady?" 680. What is its design? 681. To whom is the *Second Epistle of St. John* addressed? 682. What was its design? 683. Who was *St. Jude*?

classed among the "brethren of our Lord," as the sons of Mary the wife of Cleophas, (*John* xix. 25.), (properly *Clophas*), or Alphæus,—*James*, and *Joses*, and *Simon*, and *Jude*, (*Matt.* xiii. 55; *Mark* vi. 3.)—is a very disputed question. His name occurs in but one other instance, when he enquires how his Lord can "manifest Himself unto them and not unto the world?" (*John* xiv. 22.).

684. **This Epistle** is designed to strengthen the Christian converts in the faith; warn them against the errors of false teachers, and the scoffers of Christianity; and to urge them to continue in the love of God. It seems to follow up the teaching of St. Peter's Epistles, and was written therefore, subsequently, between A. D. 81—94. the *place* whence is not known.

#### THE BOOK OF REVELATION. A. D. 95—96.

685. **The Apocalypse.**—This book, called also from its commencing word, "*Apocalupsis*," (an unfolding, or revealing.) "*The Apocalypse*," was written by St. John, the Apostle and Evangelist; and it embodies the revelation made to the Evangelist by Jesus Christ of the existing state of the Christian Churches in Asia, and the *future* of the Church from that day to the consummation of all things.

686. **Its design.**—In the exhortations, commendations, promises, and reproofs, in "*the things which are*" of the Asiatic Churches, there is much instruction for the Church at large, (*Rev.* i, ii, iii.); then follow predictions of "*the things which shall be hereafter*," involving the "sealed book, and its seven seals," (v—viii.); the sounding of the "seven trumpets," (viii—xi.); the woman and the dragon, and the beast. (xii, xiii.); the Lamb, the angels, and the dead, (xiv); the seven last plagues, or "vials," (xv—xvi); the judgment of Babylon,

684. What was the design of the Epistle of St. Jude?  
685. What is the Book of Revelation? Why is it called the *Apocalypse*?  
686. What is the design of the Book of Revelation? What are the chief features of its contents?

(xvii—xix); the Marriage of the Lamb, the White Horse and its Rider, the binding of Satan, and the final Judgment, (xix—xx); the Heavenly Jerusalem, or Church Triumphant. (xxi, xxii.).

687. **When, and where written.**—This book was written by St. John, when he was in banishment in the isle of *Patmos* in the *Ægean Sea*, (A. D. 95—96.), during the persecution of the Emperor Domitian, (*Rev.* i. 9.): that on the death of Domitian, (Sept. 18. A. D. 96.), St. John went to Ephesus, and there published the '*Book of Revelation.*'

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687. When, and where, was it written?



